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THE CLASSICAL JOURNAL

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Editorial

GOOD WORK SHOULD BE SUPPORTED

We are printing at the head of the CURRENT EVENTS section of this issue the appeal of Professor Wagener as Chairman of the Committee on the Present Status of Classical Education. This is not merely a fact-finding committee, but one which, when it finds conditions adverse to the classics, is attempting to meet those conditions and to help others in doing so.

It is easy for the older members of our group to assume that here there is much talk about an unimportant matter; that the classics have always had their place in education, and that things will rock along as they have in the past; that *our* jobs, at least, are safe. But such an attitude is foolish. There can be no doubt whatsoever that a concerted attack is being made not only on the classics, but also on all old-line subjects which require concentrated effort over a long period, and in so doing build character. We must meet this attack in the most effective way we can devise; and that way seems to be through the activity of an alert committee such as Professor Wagener's.

We therefore urge all our readers to consider this report carefully and after such consideration to send him as generous a contribution as possible. He is fighting *our* battle and should be liberally supported.

E. T.

OUR SOUTHERN SECTION

As most of our readers know, whenever the regular meeting of our Association is held at a point too far from the southern states to permit of attendance from that section, our southern members have the option of holding a meeting of their own at whatever place they desire. This arrangement is a matter wholly of geographic and financial convenience. As a matter of good sense and fine consideration these meetings are usually held, not at Nashville or any other southern city to which the regular meetings of our Association are likely to come, but farther away, somewhat on the edges of our territory, in order to give to those centers the stimulation that comes from such a meeting. For this valuable service the parent body is very grateful.

The meeting this year will take place at New Orleans, November 25-27, a delightful city and a delightful time of the year—factors that should bring about a very large attendance. The place of meeting should make it easy, too, for many of our members from Texas and Oklahoma to attend, not to mention Louisiana itself, Mississippi, Alabama, Georgia, Florida, and Tennessee.

We shall take great pleasure in publishing the program of this meeting in the November issue of the *JOURNAL*, and we urge all our members in the South and Southwest who live too far from Iowa City to attend the regular annual meeting there to make their plans to enjoy the meeting of the Southern Section at New Orleans.

E. T.

AN EARLY CHRISTIAN SCHOLAR¹

By CHARLES CHRISTOPHER MIEROW
Carleton College

In the Albrecht Dürer house in Nürnberg there is preserved, among other treasures, the original copper plate (1514) of the famous engraving of St. Jerome in his study. You are all familiar with the picture. Here is the little room in Bethlehem that this early Christian scholar called his Paradise. Across the foreground, asleep, yet on guard against all that might disturb the peace of his sanctuary, lie the little dog and the lion which—like Androcles—he once befriended. The interior of this pleasant retreat, with its heavily beamed ceiling, its thick walls, its simple and homely furnishings, its books, is suffused by a warm light. We can see the sunlight pouring in through the bottle-glass panes of the mullioned windows, mottling the walls and floor, illuminating the entire scene with a subdued radiance.

And there in the background, seated at a writing desk that surmounts a broad table, is the figure of an old man, absorbed in his task of writing, wielding the pen that has given to Christendom its Latin Bible.

This is the Early Christian Scholar of whom I wish briefly to speak.

Albrecht Dürer has given us a convincing and memorable picture of the outer man in his appropriate setting. But Jerome himself gives us many a glimpse of his inner life—his thoughts and ideals and all that goes to make up the personality and the character—in his many and varied writings. We may obtain from his prefaces to the commentaries on scripture many important facts

¹ Presidential address read at the thirty-third annual meeting of The Classical Association of the Middle West and South at Nashville, March 26, 1937.

concerning his life and time. But, above all, it is in his voluminous correspondence that Jerome, like Cicero, stands revealed to the eyes of succeeding generations.

The letters of Jerome fill three volumes—1590 pages—in Hilberg's edition.² It is on the letters that I have, in the main, based this sketch.

Whether Dürer's ideal portrait of the aged monk in his cell corresponds at all closely to the actual facts of the case may perhaps be judged by Jerome's word picture of himself as he appeared in the year 394 A.D. "My hair is white," he says,³ "my brow furrowed with wrinkles, and a dewlap, like that of an ox, hangs pendulous beneath my chin!" Unfortunately we do not know his exact age at the time. The date of his death is a matter of precise record—September 30, 420, at Bethlehem; and he is said to have lived to his ninety-first year. Yet he refers to himself as "only a boy," *adhuc puer*, in the year 363.⁴ If that means a boy of eighteen, he must have been born about 345 rather than in 330. Of course the difficulty lies in the changing attitude toward age which characterizes our common experience of life. In the year 374 Jerome wrote from the desert of Chalcis a letter in which he says: "Here an old man must either learn a barbarous tongue or maintain silence."⁵ "An old man"—at twenty-nine, if he was born in 345! But twenty years later (in 394), in looking back to this same age and referring to another letter written in that very year,⁶ Jerome remarks:⁷ "When I was a young man—no, a mere boy!" Referring again to his solitary life in the desert in a letter he wrote in 411 he says, *Dum essem iuvenis*, "When I was a young man."⁸

As to the place of his birth, that is known to us as Stridon, a

² Isidorus Hilberg, *Sancti Eusebii Hieronymi Epistulae*; Pars I: Epistulae I-LXX (1910); Pars II: Epistulae LXXI-CXX (1912); Pars III: Epistulae CXXI-CLIV (1918). Volumes LIV, LV, and LVI of the *Corpus Scriptorum Ecclesiasticorum Latinorum*: Vienna and Leipzig, F. Tempsky and G. Freytag.

³ Letter LII, to Nepotian, chap. 1, sec. 2.

⁴ *Commentary on Habakkuk*, II, 3 (xxv, 1329, Migne).

⁵ VII, 2, 1.

⁶ XIV, to Heliodorus. ⁷ LII, 1, 1, to Nepotian: *immo paene puer*.

⁸ CXXXV, to Rusticus, 12, 1. But perhaps the most important evidence as to his birth is the phrase *quae infantiae meae temporibus accidit* (LXVIII, 2, 1), referring to the visit of Antony and Athanasius to Rome. The latter had been driven from his see at Alexandria about 341.

little town in Dalmatia not far from Aquileia at the head of the Adriatic, and on the Pannonian border. It was destroyed by the Goths in 377.⁹

That this early Christian scholar had a thorough grounding in the pagan literatures of ancient Greece and Rome is abundantly manifest in his writings. His pages teem with quotations from the great writers—particularly Vergil, Cicero, and Horace. And, quite aside from direct citations, there are countless instances of the use he makes of his classical education as a commonplace of culture. The style and content of the classics have become for him a permanent and inescapable acquisition: a possession for ever. So he says, quite casually and with no intention of quoting Horace, "That man is the best whose life, like a fair skin, is marred by the fewest blemishes."¹⁰ Again he remarks, "Even though filled with water, the flagon still preserves the same scent with which it was imbued while it was new."¹¹ In referring to David, the sweet singer of Israel, Jerome calls him "our Simonides, Pindar, and Alcaeus, our Flaccus also, our Catullus and Serenus."¹²

So it is, too, with his knowledge of pagan mythology and tradition. "You have only yourself to blame," he writes to Augustine, "since you forced me to write a recantation, and it was you who deprived me of my sight along with Stesichorus!"¹³ Of one who refused to answer a question twice or thrice repeated, Jerome says: "You might have taken him for Niobe!"¹⁴

When asked why he pollutes his writings by heathen quotations,¹⁵ Jerome answers that Paul does the same, and proceeds to point out the sources of the three quotations from classical Greek found in his *Epistles* and his sermon at Athens.¹⁶ Moreover, there

⁹ *De Viris Illustribus*, 135. On the site of Stridon, see F. Bulic, "Stridone luogo natale di S. Girolamo," in *Miscellanea Geromiana*: Roma, Tipografia Poliglotta Vaticana (1920), 253–330. He identifies it with Grahovopolje, at the foot of Mt. Arezin.

¹⁰ XXII, 27, 4; cf. Horace, *Sat.* I, 6, 65–67.

¹¹ x, 3, 3; cf. Horace, *Epist.* I, 2, 69f. So, again, cvii, 4, 6. See also cvii, 3, 1 and cf. Horace, *Ars Poet.* 21 f.

¹² LIII, 8, 17. Quintus Sammonicus Serenus, the friend of Alexander Severus, is not ordinarily listed in such exalted company.

¹³ CXII, 18, 1. ¹⁴ LXIX, 2, 6 f. ¹⁵ In the notable letter to Magnus, LXX, 2, 1.

¹⁶ LXX, 2, 2. The passages cited from Paul are *Titus* I, 12 (Callimachus); *1 Corinthians* xv, 33 (Menander); *Acts* xvii, 28 (Aratus).

are many Christian writers who quote from the pagan authors: Josephus, Quadratus, Aristides the philosopher, Justin, and others.¹⁷ Indeed, he remarks, it is difficult sometimes to decide whether one should admire them more for their secular learning or their knowledge of scripture!¹⁸ Shall he not strike back at the enemies of Christianity with the club of Hercules, he asks,¹⁹ when we have the example of David slaying Goliath with his own weapons?²⁰ "When books of secular wisdom come into our hands," he says, "if we find anything useful in them, we apply it to our own teaching."²¹ There speaks the scholar. Compared with such men as Origen, Methodius, Eusebius, and Apollinaris, Jerome modestly declares, he himself is very ignorant: "scarcely recalling as in a dream what I learned as a boy."²²

Jerome's schooldays were spent at Rome and in Gaul—or Germany—at Trier.²³ *Et nos didicimus litterulas!* he says.²⁴ He likes to recall the lessons he learned: "I once read in school as a boy: 'You'll find it hard to blame what you've allowed to become a habit.' "²⁵ There are frequent allusions to his rhetorical training.²⁶ "When I was a young man," he says, "I was carried away by a marvelous enthusiasm for learning; nor was I self-taught, as some assume."²⁷ Among his teachers were the grammarian Aelius Donatus and Victorinus the rhetorician, of whom the latter was honored by having his statue set up in Trajan's Forum.²⁸ Later he studied under Gregory of Nazianzus²⁹ in Constantinople, Apollinaris of Laodicea³⁰ at Antioch, Didymus at Alexandria.³¹ "People thought I had finished my education," says Jerome, "but at Jerusalem and Bethlehem again with what labor, and at what

¹⁷ LXX, 4, 3 f.

¹⁸ LXX, 4, 4.

¹⁹ LXX, 3, 2.

²⁰ LXX, 2, 4.

²¹ XXI, 13, 6.

²² LXX, 3, 2.

²³ III, 2: post Romana studia ad Rheni semibarbaras ripas; v, 2, 3: quae ei apud Treveris manu mea ipse descripseram. ²⁴ L, 5, 2.

²⁵ CVII, 8, 1; see also LXVI, 9, 2 and CXVII, 7, 1.

²⁶ XXII, 2, 2; XLIX, 13, 1; LX, 8, 1. ²⁷ LXXXIV, 3, 1.

²⁸ Jerome's *Chronicle* on the year 2370=354.

²⁹ LIII, 8, 2: praeceptor quandam meus Gregorius Nazanzenus.

³⁰ LXXXIV, 3, 1: Apollinarem Laodicenum audivi Antiochiae frequenter et colui . . . cum me in sanctis scripturis eruditore.

³¹ LXXXIV, 3, 1: perrexii tamen Alexandriam, audivi Didymum. In multis ei gratias ago.

cost, I studied under Baranina, at night.³² Of all these," he adds, "I make frequent mention in my monographs."³³ Sulpicius Severus has well said of Jerome: "He is always reading, always buried in books: he doesn't rest day or night; he's always either reading something or writing something."³⁴ Indeed, Jerome himself once said that he had no time to read all that he had written.³⁵ Such were the scholarly tastes inculcated in youth. The remark which he makes of Varro is applicable also to himself: "I've named scarcely half of his works, and my readers are bored."³⁶ We shall not attempt in this brief sketch to enumerate his own writings.

It appears that upon the conclusion of his youthful studies Jerome returned with his foster-brother, Bonosus, to his native country, going to Aquileia, where he joined a company of young ascetics. This was in the year 370. Rufinus was a member of the band.³⁷ Three other friends in this group—all of whom afterwards became bishops—were named Chromatius, Jovinus, and Eusebius.³⁸ Within the same circle of enthusiasts for the ascetic life were included Innocent the priest,³⁹ Julian the deacon,⁴⁰ Niceas the sub-deacon,⁴¹ and Chrysocomas the monk.⁴² These, at least, are the stations in life to which they had severally attained when Jerome addressed each by letter. In his *Chronicle*, on the year 373, we read: *Aquileienses clerici quasi chorus beatorum habentur*. It was then, after the society had been in existence for three years, that their fellowship was suddenly dissolved,⁴³ and Jerome with a few intimate friends set out for the Orient. His objective was Jerusalem,⁴⁴ but he was detained at Antioch by illness. Here his companion, Innocent, also took sick and died. Here Jerome gained a new friend, the priest Evagrius.⁴⁵

So much, then, for the early years, the training, the travels, the youthful friendships of this Christian scholar who was destined to

³² LXXXIV, 3, 2. ³³ *Loc. cit.* ³⁴ *Dialogue*, I, 9.

³⁵ LXXI, 5, 1: *Ego enim tanta volumina . . . relegere non potui. See also cxxxiii, 12, 1.*

³⁶ xxxiii, 2.

³⁷ Cf. III, 3, 1: *Postquam me a tuo latere subitus turbo convolvit.*

³⁸ Cf. the superscription of Letter vii. Bonosus is named in vii, 3, 1 and 2; also in III, 4, 1 and in III, 6.

³⁹ I.

⁴⁰ VI.

⁴¹ VIII.

⁴² IX.

⁴³ See n. 37 above.

⁴⁴ xxii, 30, 1: *Hierosolymam militaturus pergerem.*

⁴⁵ III, 3, 1 f.

be one of the four great teachers of the Roman Church. His life henceforth is associated mainly with three localities: the desert of Chalcis, Rome, Bethlehem.

For five years (374-379) Jerome lived the life of a hermit in the desert.⁴⁶ Here he subjected himself to all the rigors of penance and fasting. And looking back upon that period at a later time in his life he says: "In solitude pride pounces swiftly upon a man. If he has fasted for a little while and has seen no human being, he thinks himself of some account."⁴⁷ He discovered also that fasting may be carried too far.⁴⁸ Moreover he learned the truth of the Horatian phrase: *Patriae quis exsul se quoque fugit?* "When I was a young man," he says, "and the desert surrounded me by its solitude as by a wall, I could not withstand the promptings of sin and my ardent nature. Although I tried to subdue it by frequent fasting, yet my mind seethed with unruly imaginings."⁴⁹ It was to overcome such temptations that he undertook the study of Hebrew.⁵⁰ It is perhaps interesting to note in passing that although he lived in the fifth century of the Christian era Jerome was the first Latin Father and (after Origen) the second Father of the whole Church who knew the original tongue in which the Old Testament was written.

Here in the desert Jerome had the famous dream or vision which reveals so vividly the conflict between the Christian faith and pagan culture in the minds and hearts of many earnest students of the time. Jerome had taken his Greek and Latin classics with him into his solitary retreat. But he asks in a rhetorical question: "What is there in common between the light and the darkness? What agreement can there be between Christ and Belial? What has Horace to do with the Psalter, Vergil with the Gospels, Cicero with the apostle Paul?"⁵¹ And he says: "I'll tell you the story of my own sad experience." He recounts his trials and temptations in the desert, alone, cut off from home, parents, sister, and relatives. "Poor wretch that I was, I would fast, only to read Cicero afterwards." After a night of vigils and tears, he

⁴⁶ v, 1, 1: *In ea mihi parte heremi commoranti, quae iuxta Syriam Sarracenis jungitur.* Cf. also vii, 1 f. ⁴⁷ cxxv, 9, 2. ⁴⁸ cvii, 10, 2.

⁴⁹ cxxv, 12, 1; xxii, 7.

⁵⁰ *Loc. cit.* Cf. also cviii, 26, 3.

⁵¹ xxii, 29, 6.

says, "I would take up Plautus again." By contrast with the familiar beauty of the classics, the language of scripture seemed harsh, even barbarous. Then he was stricken by what appeared a mortal illness. He was at the point of death. "Suddenly I was caught up in the spirit before the seat of Judgment." There was a dazzling white light, so that he cast himself upon his face and dared not look up. A voice asked who he was. Jerome replied that he was a Christian. "Thou liest," was the stern rejoinder. "Thou art a Ciceronian, not a Christian."⁵²

In the stress of that dark hour Jerome cried out: "O Lord, if ever again I possess worldly books, or read them, I have denied Thee." I suppose this should be a warning to lovers of the ancient classics. But we are emboldened by St. Jerome's own future conduct. For, as we have seen already, this was one vow he found it impossible to keep. To be sure, he does say that the pagan writings are to be avoided for the sake of weaker brethren. For how can a Christian exclaim: *Iuppiter omnipotens or Mehercule or Mecastor?*⁵³ The phrase descriptive of his own case, however, is one which he uses in a letter written in later years (411) wherein he speaks of a monk *qui liberalibus studiis eruditus in adulescentia iugum Christi collo suo inposuit.*⁵⁴ Jerome learned that he could use his classical training in the service of Christ.

The years of solitude in the desert cut him off to a large extent from the world. "I am ignorant not only of what goes on in my country," he says, "but even if I still have a country."⁵⁵ And yet he loved this lonely life. "I care not what others may think," he says; "to me a city is a prison and solitude a paradise."⁵⁶

In 379 Jerome returned to the great city of Antioch and was ordained by Bishop Paulinus as a priest, but without official duties.⁵⁷ In the year 381 he went, with Paulinus, to Constantinople to attend the Second General Council.⁵⁸ The following year, in the company of two bishops,⁵⁹ he went to Rome for the Church Council held there.

⁵² xxii, 30.

⁵³ xxi, 13, 8.

⁵⁴ cxxv, 8, 2.

⁵⁵ vi, 2, 2.

⁵⁶ cxxv, 8, 1. Cf. lxvi, 13, 2 and lxxxiii, 11, 4.

⁵⁷ *Contra Ioannem Hierosolitanum*, chap. xli.

⁵⁸ *De Viris Illustribus*, cxxviii.

⁵⁹ Paulinus and Epiphanius of Salamis (in Cyprus); cxxvii, 7, 1.

The three-year period from 382 to 385 marks a new and unique phase of Jerome's life. He was now in the world's capital and of necessity mingled with the varied society of the day.⁶⁰ He became closely associated with Pope Damasus,⁶¹ who induced him to undertake the important task of revising the text of the *Psalms* and the *New Testament*.⁶² Now Jerome was frequently in the company of noble Roman ladies: Paula,⁶³ the heiress of the great Aemilian family, and her two daughters, Blesilla and Eustochium;⁶⁴ and the wealthy Marcella.⁶⁵ At her palace on the Aventine Hill Jerome and his pupils used to meet for the study of Hebrew and to hold prayer meetings. Moved by his teaching and example, these society leaders declared themselves ready to forsake the luxury and the splendor of Rome and to follow the ascetic life.

But in 384 the Pope died, and Jerome—who had fully expected to succeed him⁶⁶—was not chosen to head the Church but found himself instead the center of a storm of criticism and scandal. The mob was enraged by the recent death of Blesilla,⁶⁷ which was supposed to be due to her prolonged fasts and penances. "This whole book is written with my tears," says Jerome in his letter of sympathy to her mother.⁶⁸ He records Blesilla's touching

⁶⁰ XLV, 2, 2: paene certe triennio cum eis vixi; multa me virginum crebro turba circumdedit; divinos libros, ut potui, nonnullis saepe disserui; lectio adsiduitatem, adsiduitas familiaritatem, familiaritas fiduciam fecerat.

⁶¹ Letters xviii, xx, xxI, and xxxvi are addressed to Damasus; xix and xxxv are written by him to Jerome. ⁶² CXXIII, 9, 1.

⁶³ Letters xxx, xxxiii, and xxxix are addressed to her. The thirty-ninth deals with the death of Blesilla.

⁶⁴ Or Julia, to whom he addressed the famous letter (xxii, written in 384) in praise of virginity, which was largely responsible for his expulsion from Rome.

⁶⁵ Jerome had met her during his schooldays at Rome (cf. cxxvii, 7). Sixteen letters in the extant collection are addressed to Marcella (xxiii, xxiv, xxv, xxvi, xxvii, xxviii, xxix, xxxii, xxxiv, xxxvii, xxxviii, xl, xli, xlII, xlIII, xlIV). There was another collection which has been lost. For the "monastery" she opened on a farm near Rome, cf. cxxvii, 8, 1: *suburbanus ager vobis pro monasterio fuit*. On his correspondence with her, cf. cxxvii, 8, 2. Jerome tells Desiderius that copies of his works may be had from Marcella, on the Aventine (xlvi, 3, 1).

⁶⁶ XLV, 3, 1: omnium paene iudicio dignus summo sacerdotio decernebar.

⁶⁷ Cf. xxxix, addressed to her mother, Paula. She died only four months after her baptism (3, 4) and had suffered for thirty days from fever (xxxviii, 2, 1). Jerome himself tells how weak she became from fasting (xxxix, 1, 3).

⁶⁸ XXXIX, 2, 1: totus hic liber fletibus scribitur. She was a girl of twenty (1, 2).

last words: "Pray the Lord Jesus to forgive me because I was unable to perform what I wanted to do."⁶⁹ Jerome declares that she shall henceforth become the theme of his writings: "Not a page shall fail to speak of Blesilla."⁷⁰ An eternal remembrance is to compensate for the brief span of her earthly life. "In my books she shall never die."

The high feeling caused by Blesilla's death gave rise to widespread public indignation. Jerome was called "the Greek, the impostor."⁷¹ He was stoned for the letter he had written—on the ascetic life—to Eustochium.⁷² False and scandalous charges were brought against him—accusations later retracted and shown to have been utterly groundless.⁷³ But in 385 Jerome took ship and left Rome and Europe forever.⁷⁴

His friends Paula and her daughter Eustochium also forsook Italy for the Orient soon after. Jerome gives a touching picture of their departure and of the friends and relatives that stood on the shore at Ostia bidding them a sad farewell: her little son Toxotius *supplices manus tendebat*;⁷⁵ her young daughter Rufina, now of marriageable age, *tacens fletibus obsecrabat*. Another daughter, Paulina, was the wife of Jerome's friend Pammachius at Rome. Paula and Eustochium went first to Antioch, where Jerome joined them.⁷⁶ They journeyed together to Jerusalem and then to Egypt. Then they returned to Palestine, making their headquarters at Bethlehem. Here Jerome spent the remaining thirty-four years of his life.

And so we come back once more to the little room with which we started this account, at Bethlehem, where "enclosed by the narrow limits of one little cell, he enjoyed the spaciousness of Paradise."⁷⁷ To Jerome and his devout friends, and perhaps to all Christians everywhere, it was the holiest spot on earth. "That

⁶⁹ XXXIX, 1, 4. ⁷⁰ XXXIX, 8. ⁷¹ LIV, 5, 2.

⁷² Cf. LII, 17, 1, written ten years later.

⁷³ XLV, 6, 3: infamiam falsi criminis importarunt; LIV, 2, 2: me seductorem clamitans et in terras ultimas asportandum; XLV, 2, 3: idem est homo ipse qui fuerat; fatetur insontem.

⁷⁴ XLV, 6, 1: Haec, mi domina Asella, cum iam navem concenderem, raptim flens dolensque conscripsi. ⁷⁵ CVIII, 6, 3.

⁷⁶ For an interesting account of their itinerary, cf. CVIII, 7-14.

⁷⁷ Cf. XXIV, 3, 1 (of Asella), and CXXV, 7, 3 and 8, 1.

manger," he writes, "in which a tiny infant wailed, must be honored by silence rather than by our feeble speech."⁷⁸

At Bethlehem Jerome built a monastery of which he was the head, a convent over which Paula presided—to be followed after her death by Eustochium and after that by her grand-daughter Paula, the child of Toxotius.⁷⁹ He erected also a church where the two communities assembled for mutual worship and an inn or hospice to accommodate the pilgrims who came to the Holy Land from all the world, built, he said, "because Mary and Joseph had not found hospitality."

The expenses of the enterprise were borne by Paula out of her great wealth and, after that was exhausted, by Jerome from the proceeds of his inheritance. In a long biographical sketch in epistolary form⁸⁰ Jerome pays his tribute to this remarkable woman who renounced the world after the death of her husband, Julius Toxotius.⁸¹ "No mind was more teachable than hers," he says.⁸² And, in his fondness for nautical expressions,⁸³ Jerome declares in a strikingly modern phrase that his account "goes on the rocks," *in scopulos incurrit oratio*,⁸⁴ when he tries to speak of her death. "Though every member of my body were transformed into a tongue, and every joint gave forth a human voice, I could say nothing worthy of the virtues of the saintly and venerable Paula."⁸⁵ But it is his life, not hers, that we are trying to portray.

Let us turn now for a few moments from the consideration of the outward events of Jerome's career to a brief attempt at an appraisal of some outstanding traits of his character and personality as a man, as a teacher, as a scholar.

Perhaps it has already become evident that this ascetic, this monk, this solitary, was a human being whose nature craved

⁷⁸ XLVI, 11, 1.

⁷⁹ For the monastery and the inn, cf. LXVI, 14, 1; the convent is referred to in CVIII, 14, 4 and CVIII, 20.

⁸⁰ CVIII. Other letters that are biographical sketches of his friends are: XXIII (Lea); XXIV (Asella—who is still living); XXXIX (Blesilla); LX (Nepotian); LXVI (Paulina); LXXVII (Fabiola); CXXVII (Marcella).

⁸¹ CVIII, 5, 1; XXXIX, 5, 1. And cf. CVIII, 34: *vixit in sancto proposito Romae annis quinque, Bethleem annis viginti.* ⁸² CVIII, 26, 1: *nihil ingenio eius docilius fuit.*

⁸³ Cf., e.g., I, 2, 1; III, 2, 3; VII, 5. ⁸⁴ CVIII, 27, 1

⁸⁵ CVIII, 1, 1.

friendship and affection. Surely the very number of his extant letters gives evidence of that fact. In those early days of loneliness in the desert he wrote to three boyhood friends: "I talk to your letter, I embrace it, it speaks to me, it's the only thing here that understands Latin . . . and as I write this I see you here before me."⁸⁶ And at the close he says: "My words are all mixed up; but love knows nothing about order."

In later years, writing from Bethlehem to his friend Marcella at Rome, he says—to excuse the shortness of his letter: "I can't refuse to see the friends who have flocked to our little hostelry."⁸⁷ In the list of his writings⁸⁸ Jerome states that he cannot count his letters to Paula and Eustochium, because he wrote to them every day. The majority of these letters are concerned with the elucidation of scriptural or theological points and are quite impersonal. Nevertheless they bear witness to his need of companionship, if only by the interchange of ideas by writing.

It was at the request of another friend, Fabiola, that Jerome wrote his monographs on the vestments worn by Jewish priests⁸⁹ and on the places which the Hebrews passed on their way to the Promised Land.⁹⁰ Fabiola was an ardent student and knew by heart Jerome's fourteenth letter (addressed to Heliodorus, in 374, on the ascetic life), about twelve printed pages.⁹¹ She visited the Holy Land and was staying with Jerome at the time the Huns invaded Palestine.⁹²

"I know," says Jerome, "that I'm criticized by many people because I sometimes write to women."⁹³ "But," he retorts, "If men would ask me questions about the scriptures I would not be talking to women." And he defends himself for teaching women by saying: "If it was no disgrace for the apostle to be taught by a woman, why should it be disgraceful for me, after teaching men, to teach women also?"⁹⁴

Jerome frequently wrote to people he had never met: *Ignoti ad*

⁸⁶ VII, 2, 1. ⁸⁷ XLII, 3, 1. ⁸⁸ *De Viris Illustribus*, 135.

⁸⁹ LXXVII, 7. The special work referred to is LXIV. ⁹⁰ LXXVIII.

⁹¹ LXXVII, 9, 2. ⁹² LXXVII, 8, 1. ⁹³ LXV, 1.

⁹⁴ LXV, 1, 6; the reference is to Apollos being taught by Priscilla (*Acts xviii*, 24–26). Yet Jerome says also (LIII, 6, 1): *alii discunt—pro pudor—a feminis, quod viros doceant.*

ignotam scribimus, he says.⁹⁵ He even refers to the joy of an unexpected letter from a dear friend *quem oculis ignorabam*.⁹⁶

As might be expected in the case of so voluminous a correspondence, Jerome usually dictated his letters.⁹⁷ He must also have kept copies of them.⁹⁸ He felt, however, that he could write better when he was not dictating.⁹⁹ Many of his letters are written and sent at the last minute and under pressure. "And look you," he remarks, "our friend Ausonius," the man who is to carry the letter, "is beginning to ask for my manuscript and to betray the slowness of my poor wits by the whinnying of a spirited steed!"¹⁰⁰ Again he complains that there are so many letters to write and only one ship westward bound.¹⁰¹ He often writes late at night when suffering from indigestion and unable to sleep.¹⁰² His last recorded sentence in the published letters reads as follows: "But exhausted as I am by grief and old age and broken by frequent illness, I can scarcely burst forth into these few words."¹⁰³

The letters, then, are far more than merely social correspondence, although the collection includes this type of epistle also. Many are virtually monographs on theological or exegetical questions; some are eulogies of departed friends, brief biographies written as memorials; some are the answers to problems sent to him for solution by those who cannot themselves take the long journey across the sea to consult him personally. Palestine was thronged by visitors from all over the world,¹⁰⁴ and men came even from distant Gaul with their questions.¹⁰⁵ But those who could not come wrote to Jerome instead. He became a sort of Christian oracle on matters of faith and conduct.

Despite an essentially kind and loving nature, Jerome was sub-

⁹⁵ CXXX, 2, 1 (to Demetrias).

⁹⁶ LXXI, 1 (to Lucinus, the Spaniard). Cf. also LIV, 3, 1 (to Furia, Eustochium's sister-in-law): exceptis epistulis ignoramus alterutrum; LXXIX, 1, 3 (to Salvina); CXXII 1, 1 (to Rusticus). ⁹⁷ XXXVI, 1, 1; LX, 19, 1; LXIX, 8, 1; CXVII, 12.

⁹⁸ XXX, 14, 2 (to Paula). There are also frequent cross references to earlier letters, sometimes after an interval of years: in LII a reference to XIV (written twenty years earlier); in LX a reference to XXXIX; in LXXVII allusions to LX and to LXVI. Evidently, therefore, there was early an intention to publish the letters.

⁹⁹ LXXIV, 6, 2: non enim eodem lepore dictamus, quo scribimus. ¹⁰⁰ CXVIII, 7, 3.

¹⁰¹ LXXXV, 1, 2. ¹⁰² XXXIV, 6. ¹⁰³ CLIV, 3.

¹⁰⁴ LVIII, 4, 4: de toto huic orbe concurritur; plena est civitas. ¹⁰⁵ CXVII, 1, 4.

ject to outbursts of anger; he is sometimes harsh and intolerant in dealing with his opponents, especially if they are heretics. There are many abusive passages and sarcastic utterances in his writings. "Go to school and get an education," he says to a critic, "that when you have learned everything you may at least begin to keep quiet."¹⁰⁶ Of this same opponent, Vigilantius, he remarks that his name apparently goes by contraries: he should have been called Dormitantius, "Sleepy-head," not "Wide-Awake!"¹⁰⁷ After becoming estranged from Rufinus, the friend of his youth, because of differences in theological belief, Jerome refers to him as "the Grunter"¹⁰⁸ and "that Scorpion."¹⁰⁹ Of Onasus he says (playing upon his name): "O Nose, I'll give you some advice. If you want to be beautiful, let not your nose be seen!"¹¹⁰ Again Jerome says to his detractors: "Don't write so many books about me: save your money."¹¹¹ Of another we read: "It's not his fault, but that of his teachers, who for a large sum of money taught him to know nothing."¹¹² The secret of his vehemence is revealed when he says: "Injustice to myself I bore with patience; impiety toward God I could not endure. That's why I seemed to write so cuttingly."¹¹³

Jerome declares: "If you want to correct me when I'm at fault, reprove me openly. Only don't criticize me behind my back. For how will it help me if you tell other people my faults?"¹¹⁴

We look in vain for real humor in Jerome's writings, although there are occasional playful passages. There are, however, many statements that strike us as humorous today: as, for example, when Nepotian is told how not to address a young lady. It is unseemly to call her *mel meum, lumen meum, meumque desiderium*.¹¹⁵ Jerome is definitely opposed to "permanents"—*nec calamistro crispen comas*,¹¹⁶ he says—and to the use of cosmetics.¹¹⁷ He inquires, with reason perhaps, "with what assurance can a woman raise to her Creator a countenance which He cannot recog-

¹⁰⁶ LXI, 4, 1 (to Vigilantius). ¹⁰⁷ CIX, 1, 1; LXI, 4, 2: nam tota mente dormitas.

¹⁰⁸ CXXV, 18, 2. Cf. also LXXX, 3, 1; LXXXII, 7, 1. ¹⁰⁹ CXXVII, 10, 3.

¹¹⁰ XL, 3. Cf. also LVIII, 5, 1. ¹¹¹ LXI, 4, 1: parce saltem nummis tuis.

¹¹² LVII, 12, 4. ¹¹³ LXI, 4, 4. Cf. also CIX, 3, 1.

¹¹⁴ CXXV, 19, 5. Cf. also LXXXI, 1 f. (to Rufinus).

¹¹⁵ LII, 5, 7. ¹¹⁶ LII, 5, 6. ¹¹⁷ XXXVIII, 3, 2; LIV, 5, 3.

nize?"¹¹⁸ As for auburn locks, Jerome is inclined to derive *henna* from the same root that is found in *Gehenna*.¹¹⁹ The cogent phrase, *cantoris diaboli venenata dulcedo*—"the poisonous sweetness of a diabolic singer,"¹²⁰ makes us wonder if there were crooners in that distant land and time!

Is this too frivolous? Then let us, in conclusion, recall some of Jerome's characteristics as a teacher. First of all, his definition of a teacher. As an orator is *vir bonus, dicendi peritus*, so also does that person destroy all his influence as a teacher whose words are belied by his conduct.¹²¹ It is the mark of an unworthy instructor "to teach what you are ignorant of yourself; and not even know this—that you do not know."¹²² On the contrary, he says to teachers, *Multo tempore disce, quod doceas*.¹²³

Jerome advocates visual education, for he declares: *multo plus intellegitur quod oculis videtur, quam quod aure percipitur*.¹²⁴ His famous letter to Laeta dealing with a girl's education¹²⁵ is filled with common-sense views, many of which are widely heralded today as modern and progressive. "O how wonderful is the teacher's gift," he says.¹²⁶ And of ignorant humanity in general: "Without a teacher they cannot achieve what they long for."¹²⁷

Jerome himself was a born teacher. The words he spoke of another are notably applicable to himself: "He found everywhere something to learn, so that, always becoming more proficient, he ever became a better man."¹²⁸ His life-long desire was for the sincere and genuine.¹²⁹ He never confused ignorance with godliness.¹³⁰ He had a burning enthusiasm for learning and for teaching.¹³¹ His intellectual curiosity was insatiable.¹³² Moreover he could recognize in others that love of wisdom which he himself possessed. "O that I might teach what I have learned," he cries, "and hand on, as it were, the mysteries of the prophets! Then there would

¹¹⁸ LIV, 7, 2.

¹¹⁹ CVII, 5, 1: ne capillum inrufes et ei aliquid de gehennae ignibus auspiceris.

¹²⁰ LXXIX, 9, 1. Cf. also LIV, 13, 1. ¹²¹ LXIX, 8, 4. Cf. also LII, 4, 3 f.

¹²² LIII, 7, 3. Cf. LIII, 6, 1 and LXVI, 9, 1. ¹²³ CXXV, 18, 1.

¹²⁴ LXIV, 10, 2. ¹²⁵ CVII, written in 403, especially chapter four.

¹²⁶ LIII, 5, 3. ¹²⁷ LIII, 6, 2. ¹²⁸ LIII, 1, 4. ¹²⁹ LXXXII, 6, 1.

¹³⁰ LVII, 12, 4: venerationi mihi semper fuit non verbosa rusticitas, sed sancta simplicitas. Cf. also LII, 9, 3.

¹³¹ XXX, 13, 1 f. ¹³² XXXVI, 13, 1: aestimas curiositatem esse finitam?

arise among us"—that is, among those of the Christian faith—"something that learned Greece did not possess."¹³³ And in the teaching of religious truth he was forever emphasizing that "the letter killeth, but the spirit giveth life."¹³⁴

What is there left to say of this early Christian scholar? His great work, the Vulgate version of the scriptures, is known to all. His Biblical commentaries need no late word of commendation. Few men that have ever lived have written more or greater works than he. His modest self-depreciation has not blinded the world to his pre-eminence as scholar and teacher and saint.

In the closing years of his life he was stunned by the rising tide of barbarism by which culture and civilization were being engulfed. In his comment upon the sack of Rome by Alaric in 410, which seemed to him almost the end of the world, Jerome says: *Nihil longum est quod finem habet.*¹³⁵ One of his letters¹³⁶ refers also to that incredible catastrophe: "A dreadful rumor reaches us from the West. We heard that Rome was besieged. The city which had taken the whole world was itself taken." And he asks: *Quid salvum est, si Roma perit?*¹³⁷

In his preface to the seventh book of the *Ezekiel Commentary* we learn of the difficulties under which he writes. He speaks of the hardships of the times. He is now dictating the work because of failing eyesight. He cannot read the Hebrew texts by lamplight. Yet he declares¹³⁸ that his work comforts him amid the sufferings and the injustice of the times. Finally¹³⁹ he lists three reasons for the obscurities in his commentary: *rei magnitudine . . . doctoris imperitia . . . audientis duritia.*

Are not these the difficulties with which every teacher has still to contend: the enormity of the task, the teacher's own lack of skill, the indifference of the hearer?

Let me close with these significant words of St. Jerome: "It is not by the brilliance of great men, but by my own strength, that I must be judged."¹⁴⁰

¹³³ LVIII, 8, 3.

¹³⁴ CIX, 1, 2. Cf. also XXIX, 6, 4; LXXXIV, 12, 2; LVII, 5 and also 9, 7 and 10, 4; CXIV, 3, 1. ¹³⁵ Preface to Book III of the *Ezekiel Commentary*.

¹³⁶ CXXVII, 12, 1. ¹³⁷ CXXIII, 16, 4. ¹³⁸ Preface to Book VIII.

¹³⁹ Prologue to Book XIII. ¹⁴⁰ LXIV, 22, 3.

EFFICIENCY IN TEACHING LATIN INFLECTIONS

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Latin is a subject that has been taught in our schools as long as we have had schools. For eighteen hundred years and more the same books have been put into the hands of school boys who were studying Latin. We teach the language in its literary form as it was used two thousand years ago. In that day boys in many schools learned their declensions and conjugations by rote memory in a set order and a set form. Today children are still learning Latin declensions and conjugations in a set order and a set form, and in most essentials the order and the form are the same.

In the face of such age-long precedent it may seem bold to question the efficiency of teaching our declensions and conjugations in the traditional way, but it can easily be demonstrated that much of the inflection taught in high-school Latin is practically useless and that the rest lacks much of being organized in the most effective manner. Many forms taught in exercises seldom or never occur in the material set for reading and translating. Some of the most frequently needed forms are carefully omitted from the first semester's work, while some of the least useful are being stressed *ad nauseam*.

A very simple and practical way to test the usefulness of a given form is to take material that the student must later translate and count the frequency with which he will encounter the form in question. This method, of course, is not perfect, but it is the simplest good method available. The principle of frequency of occurrence has been used to standardize the teaching of English spelling, speech errors to be avoided, Latin vocabulary, and a host of tool and drill subjects. It is long past the time that it should have

been applied to Latin inflection, yet no comprehensive study in this field has been made; and the inflections taught are organized more by tradition than by tested usefulness.

The writer has taught Latin for nine years and has realized through most of that time that inflection as taught in our present texts fails to distinguish the very important from the unimportant forms. All are presented with an emphasis so nearly identical that even a fairly good student may become confused and discouraged and consign the whole system to limbo. Under such circumstances Latin cannot hope to compete with studies whose materials have been mathematically systematized by educational experts. Conscientious teachers are not satisfied with giving a shoddy and inaccurate presentation that leaves the student floundering in a mire of guesswork and uncertainty.

Recent opportunity has permitted the writer to finish a preliminary study of the inflection and syntax used in twelve thousand words of high-school Latin. This material was chosen from four second-year texts in such a way as to be representative of the Latin usually read in Latin II, which is the most representative and most complicated Latin that the average student ever reads. (Probably 85 per cent of our students end Latin with two years of study.) Tables were prepared in which the frequencies of the various inflectional forms could be tallied. These were compared and combined in various ways to discover as much as possible about the relative teaching importance of various forms, both individually and in groups. A few of the most striking findings will be discussed below.

In the main, noun forms are more efficiently taught than verb forms. All the first three declensions are important, and all of the five major cases both singular and plural are used frequently enough to make it necessary to teach them all. There are, however, some variations of declension and some minor cases that are often taught more prominently than their usage demands. For instance, the masculine nouns of the first declension and the r-type nouns and adjectives of the second declension still receive an emphasis out of all proportion to their actual usage. Vocative and locative forms are so rare in second-year Latin that they scarcely deserve

teaching. There are many variations in the third declension due to differences of stem, base, gender, and nominative termination. In the survey made, forty-seven third declension types were noted. Some occurred only once while others occurred about two hundred or more times. The nine types most frequently found in the order of their frequency are given below; the first ending in each instance is the nominative and the second ending is the genitive: *-r -ris*, *-o -onis*, *-is -is* (i-stem), *-as -atis*, *-rs -rtis*, *-o -inis*, *-us -eris* (neuter), *-es -itis*, and *-us -oris* (neuter). The first three of these are decidedly more frequent in occurrence than the other six. Most books decline several third declension nouns as examples in order to familiarize the beginning student with these variations; yet most of them fail to select these examples from the most frequent types, and some show a tendency to select largely the unusual types. Examination of six first-year textbooks showed that from six to nineteen examples of third declension nouns are declined in each; yet only 22 to 55 per cent of these are selected from the nine most frequent types, and three different books fail entirely to give examples of either of the two most frequent types.

The arrangement of case forms for memorizing and for introduction into the beginners' course is the most illogical thing about the teaching of nouns. Although more than 64 per cent of all nouns appear either as accusative or ablative, yet we almost invariably list cases so that these two most important ones are listed last. The ablative singular is the most frequently found of all noun forms. It seems to be the simplest, most regular, most characteristic, and most easily recognized of any of the forms. It always ends in a single vowel; and, except for the third declension, that vowel is always long. Yet the ablative is introduced last in most first-year books and is listed and memorized last in declining. It is almost four times as frequent as the genitive singular and might well be used instead of the genitive as a second form to furnish the base.

Almost half of the noun forms met are identical with one or more other forms of the same word. It seems that the labor of learning could be greatly reduced if these could be paired and associated; yet our traditional methods arrange declensions so that most pairs

of identical forms are separated from each other. In the study made, 1869 such identical forms were found. By the traditional method of declension 1700 of these would have been separated from one another. It would be possible, however, to arrange these same declensions so as to bring together 1854 of these 1869 identical forms; and, strange but true, the arrangement that brings together these identical forms also brings the cases together in an order closely related to their relative importance and to the requirements of sentence building and of introduction to beginners. It brings the cases together in the following order: nominative, accusative, ablative, dative, genitive.¹ The first three cases named are by far the most important, since they together furnish 82.4 per cent of the forms listed, an average of 27.5 per cent each. The last two are much less important, since they total only 17.6 per cent of the forms listed, an average of 8.8 per cent. It will also be remembered that for sentence structure and for teaching beginners it is necessary to have the nominative and accusative forms before one can make typical sentences—sentences containing transitive verbs. The other three cases could be introduced in any conceivable order; but, since the ablative so far outnumbers both the other cases put together, it is only reasonable that it should be introduced and memorized first. On account of frequent pairings the dative can best be taught with the ablative; so the genitive, as the odd form, is left till the last.

Most of the statements in regard to nouns apply similarly to pronouns and adjectives, since these also have case and number. The teaching of the comparison of adjectives and adverbs, of adverb formation, and of the irregular forms of pronouns and adjectives is only moderately useful because of the low frequency of many of these types and forms and because of the large amount of irregularity.

¹ Professor Russel M. Geer, of Tulane University, has supplied the following information: "The order Nom., (Voc.) Acc., Gen., (Loc.) Dat., Abl. is found in at least some Latin grammars published in England (H. J. Roby, *A Grammar of the Latin Language from Plautus to Suetonius*: London, Macmillan and Co.), and in at least one grammar published in this country (J. N. Madvig, *Latin Grammar for the Use of Schools*, Translated . . . by George Woods, 1st American Edition by T. A. Thacher: Boston, Ginn Brothers [1873]). The original German I have not been able to consult, but it probably had the order which we use traditionally to-day in this country."

The teaching of verb inflections in their entirety represents the largest waste of effort in high-school Latin. The average high-school text during three semesters teaches about 134 possible forms for each of five conjugations besides a lesser number of several irregular types. This is justifiable if all or most of those forms will be needed in translating Latin. The truth is that perhaps half of them are never used in any Latin that the average student will read. The reason for this is easily seen when one considers that practically all verbs in narrative and historical writing must be in the third person and in a present or past tense.

Practically all the Latin read in most high schools is third person except a few direct quotations and some short dramatizations. Approximately 91 per cent of all verbs in second-year Latin are third person. The other 9 per cent are divided between the first and second persons. Told in another fashion, a student will encounter the third person forms twenty-six times as often as the second person and seventeen times as often as the first person; yet we teach all three persons as of the same importance and list all verbs in dictionaries in the first person, even though the commoner third person form may be as different as *est* is from *sum*. Eighty-two of the 134 verb forms usually taught are first and second person forms, and many of them do not occur again after the drill in which they are introduced. In fact, many of them never occur in any Latin sentence that the student will see.

The tenses in the order of their frequency are as follows: perfect, present, past progressive, past perfect, future, and future perfect. The perfect and present alone furnish over 70 per cent of all verb forms. The perfect, present, and past progressive furnish about 90 per cent; while the four present and past tenses show 96.7 per cent of all verb forms. There is almost no occasion outside of conversation for the use of future forms, and not many occur even there. In the study of 2931 verb forms only 3.1 per cent were found to be future and only six forms to be future perfect. No future perfect passives were discovered. Under these circumstances teaching twelve future perfect forms for each conjugation was a sheer waste of time, and teaching the future forms was probably not justified.

Approximately half of the forms taught are passive, yet in translation the student finds that only 14 per cent of his finite verbs are passive. He needs his active forms seven times where he needs his passive forms once, yet the passive is taught almost as completely as the active.

When the principal parts are given in dictionaries, vocabularies, and memory lists, the finite forms are always given in the first person; yet the third person forms occur thirteen times as frequently as the first person forms and are correspondingly more useful. The principal parts when given in the third person are really principal parts, for they compose the four most frequent verb forms and together furnish 41.2 per cent of all verb forms. In other words, it is nearly as useful to know these four forms as to know the other one hundred and thirty. The eight forms most frequently used furnish 60.3 per cent of all verb forms. The sixteen forms most frequently used furnish 78.5 per cent of all verb forms. The thirty-three forms most frequently used furnish 91.3 per cent of all verb forms. Is it really much use to drill on the other one hundred forms that furnish only 8.6 per cent?

It is possible to organize a group of twelve related verb forms that will give a student mastery of 70 per cent of the verb forms he will meet. Eight of these twelve forms are the third person singular and plural of the four present and past tenses, active indicative. The other four are the two present infinitives and the present and perfect participles. To these twelve may be added the corresponding third person forms of the passive indicative and of the subjunctive as the need arises. These abbreviated conjugations or synopses give the student all the commoner verb forms with less labor than at present; but the real beauty of them is the sharp emphasis placed on the important forms when they are taught unobscured by the litter of less useful variants. The remaining verb forms can be taught systematically in advanced courses, but should be given only as actually needed in the first year or two.

Another valuable feature of such synopses is that the differences between the various conjugations largely disappear when the first and second persons and future tenses are omitted. This makes it

possible to take up all conjugations of verbs very early with little need for distinction and separation between the types. The study becomes one of verbs rather than of conjugations; and verbs of the third conjugation, which are by far the largest and most typical group, can be introduced at the beginning of the course instead of the second semester.

The teaching of Latin is entirely too traditional for its own good. Those who write textbooks and those who use them in the classroom need to make studies that will definitely prove that the drills given and the approaches made really prepare the student for the reading he will do. We need definite statistics to show that every form introduced is a form that will be needed. We also need to place our emphasis according to the frequency of use; and in beginning Latin we need to teach first and most thoroughly the forms, syntax, and vocabulary that will be most frequently and continuously needed in later reading.²

² The statistics in the foregoing article are based on my *Essential and Non-Essential Syntax and Inflection in High-School Latin*, master's thesis, Indiana State Teachers College Library, Terre Haute, Indiana.

WHEN HOMER SMILES

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M. Bérard¹ has recently reminded us that the ancient critics of Homer demanded a smile, either open or hidden, along with ingenuity and urbanity of thought and diction, in every passage that could be called genuine, and that the Greek text is full of assonance, alliteration, and plays upon words, delicately creating, and subtly revealing, many a humorous suggestion. Since to the reader who knows little or no Greek, this side of Homer seems largely a sealed book, it may be worth while to emphasize some of the humor which still persists in a translation. Be it understood, however, that even as an outline of the wit and humor of Homer's *Odyssey* this paper is confessedly inadequate. It will say nothing of the few famous puns or the many not so well known; nothing of the irony or sarcasm, especially nothing of the masterly tragic or dramatic irony continually employed; nothing of the threadbare joke served by all the Ithacans to a newcomer, "I'll warrant you didn't come here on foot";² nothing of the individual humorous motifs which can be paralleled (or are repeated) in Plautus, Rabelais, Shakespeare, or Dickens; nothing of many passages whose elusive spirit defies classification; and, finally, nothing of that charming episode where the disguised Odysseus is a guest at the home of the swineherd Eumeus; of which, M. Bérard says,

¹ Cf. Victor Bérard, *La Résurrection d'Homère*: Paris, Editions Bernard Grasset (1930), II, Chapters IV, V, VI.

² Those persistent islanders seemed proud of a land which could not be approached on foot, just as the Highland Scots are proud of living in continual dampness without finding it sufficiently trying to be called rain. "An Irishman would drown in a Scotch mist," they say.

En cette heureuse porcherie, où les manières et l'esprit sont un charme, telle epithète louangeuse, telle description de sacrifice ou de naufrage ont une pointe de parodie, qui suppose une connaissance familière aussi bien des beautés de l'epos que du parler et des mœurs de la cour.³

All these and more are left for the reader to savor independently.

The object of the present article is to illustrate briefly, from certain sections of the *Odyssey*, Homer's genial spirit and humorous attitude toward his fellow men and women whom he sees with so keen an eye and portrays with such an amused and kindly tolerance.

The climax of the poem, it is well known, is the home-coming of Odysseus after the ten-year siege of Troy which for him had been followed by ten years more of wandering in an unsuccessful effort to reach his island home. In Ithaca, because of his prolonged absence, his wife Penelope is being besieged by suitors, and his young son Telemachus undertakes a dangerous voyage to the mainland of Greece with the hope of finding news of his father alive or dead. Meanwhile we hear the adventures of Odysseus from his own mouth as he relates them to the Phaeacians, those hospitable strangers who not only entertain the shipwrecked wanderer, but furnish him at last with a convoy home, where after reconnoitering in disguise he ultimately triumphs over his enemies and is happily restored to his family.

Let us first notice incidents where two old men appear, Nestor in the third book, and Laertes, very briefly, in the twenty-fourth. Nestor, full of riches and honor, ruling over the third generation of Pylians, surrounded and revered by his family, and, when we first meet him, leading nine companies of five hundred men each in a magnificent sacrificial celebration organized in honor of the god who had blessed him, Poseidon. In strong contrast, poor old Laertes appears alone in his terraced vineyard, clad in rags and patches, digging about a plant, as he nursed his sorrow for his dead wife and his long-lost only son.

The young Telemachus, with Athena in the rôle of Mentor, has reached the shore of Pylos, and while the sacrificial feast is still in

³ *Op. cit.*, II, 145.

progress approaches Nestor to ask for news of his father. It is commonly known that Odysseus was with Nestor at Troy. Report has told of the death or home-coming of all the other Greek leaders. Will Nestor then tell of the death of Odysseus, if he saw it or has heard of it from another, for Telemachus will welcome the truth, however bitter. Now Nestor might have said at once that he parted from Odysseus almost ten years ago and had neither seen nor heard news of him since. But Nestor was never a man of few words and he has attained to an unusual age. So, beginning at line 103, he does not pause until through ninety-eight lines he has reviewed the war, has lamented his fallen friends, admired Odysseus, and touched upon the exploits they jointly achieved. After this reply to the first question of Telemachus, there is what might be called general conversation for fifty lines before Nestor begins another seventy-five-line recital ending, as did the former, with advice to the son of his old friend. Most hospitably he entertains his young guest over night and sends his own son as escort, guide, and charioteer for the trip to Sparta. When Nestor next appears in the story, it's a case of his not being allowed to appear. The two young men are returning from their visit to Menelaus and have come to a parting of the ways. Telemachus is eager to return home at once. This road leads to Nestor's home nearby; that, still nearer, to the harbor where the ship for Ithaca rides at anchor. Both know that Nestor's determined hospitality would not agree to a sailing that night, so the driver is persuaded to let Telemachus off at the harbor and risk a scolding. Homer has not condescended to caricature, but he has given us with a twinkle in his eye the consistent picture of a typical successful and self-willed elderly gentleman whose insistent kindness is sometimes too hard to bear.

The companion picture of Laertes naturally gains seriousness and dignity of treatment from the sorrows of the chief figure. But when Odysseus has convinced his father of his identity, and the latter has at last fully grasped the great fact of the vengeance already taken on the wooers, then Homer smiles again as he lets the frail old man expand with pride:

Would, by Father Zeus, Athena, and Apollo, that I were the man I was when I ruled among the Cephallenians and took the strong fortress of Nericum.

If I were still what I then was and had been in our house yesterday with my armor on, I should have been able to stand by you and help you against the suitors. I should have killed a great many of them, and you would have rejoiced to see it.

But nowhere is the humor of Homer more thoroughly enjoyable than when it plays about and irradiates his women characters. In the scenes at Sparta it is Helen, the beauty, the fine lady, delicate, keen, sensitive, quick-witted, of impeccable taste, whose kindly tact or womanly instinct saves the situation from occasional blunders, or at any rate from awkward pauses which the honest and slower-witted Menelaus might not have forestalled. In the *Iliad*, Menelaus serves as a foil to his more brilliant brother; here he sets off the charm of Helen. It is Helen who first recognizes Telemachus through his resemblance to his father (Menelaus sees it just as soon as she points it out); it is Helen who by some feminine magic turns the conversation from tears and lamentations for Odysseus to cheerful anecdotes and reminiscences of him; it is Helen who graciously includes Penelope and the future bride of Telemachus in the good wishes that accompany the parting gifts; and lastly it is Helen who finds a ready answer when Menelaus hesitates to hazard an interpretation of the omen for which Nestor's son has courteously turned to him. When the two young men stood ready with their horses and chariot in the courtyard, about to depart, an eagle flew by carrying off a great white goose from the fowl-yard, followed by the shouts of the servants. The eagle flew off to the right across the horses, suggesting a good omen for some one. "Is it for us or for you, Menelaus?" said Peisistratus. And while Menelaus was thinking it over, uncertain how he should best answer, Helen anticipated him and said,

Hear me and I will prophesy as the immortals put it into my heart, and as I think it will be accomplished. Just as that eagle came down from his home on the hill, and snatched away the goose that was reared at the house, even so shall Odysseus return home after much trial and long wanderings and take vengeance; yes, or even now he is at home and sowing the seeds of evil for all the wooers.

When we remember the great importance that was always attached to claiming an omen directly for the desired person or

project, we see why promptness means more to Helen than logic if she is to send her guests away with heightened morale. But as Professor Woodhouse points out:

The prophecy is a delightful *non sequitur*, since the prognostication cannot be squared with the data; and the alternative with which it ends is a delicious feminine touch; but fatal to the authority of the fair prophetess.⁴

In reading the story of Odysseus among the Phaeacians, we meet what, one suspects, are two of Homer's favorite women characters, Nausicaa and her mother, Arete. Is Phaeacia a land of make-believe? Certainly to the extent that any refined and conventional social life involves pretense. An attempt at deception which does not deceive has an element of humor about it. Nausicaa, the daughter of the king, decides to undertake the annual, or semi-annual, washing of the family, thinking that clean clothes would be desirable should she be getting married soon, which heaven send may be. She asks her father for the mules and wagon to go to the washing place near the mouth of the river, alleging her interest in seeing that the men of the family (she has several brothers) are properly clad when they go to a council meeting or a dance. A harmless little pretense which the father saw through immediately, but he grants her request without comment. Now, as we know, the washing, followed by a picnic luncheon and games, took place very near where the shipwrecked Odysseus had gone to sleep the night before covered with dry leaves, and his sudden appearance in their midst was very alarming to the young women. Nausicaa, however, like a true princess, stands her ground, and to her his plea is addressed. After his days of tossing on the stormy ocean and of narrow escapes from death she may have seemed to the eyes of the hungry man a real goddess, Artemis herself. At any rate, it would not lessen his chance of making a good impression to say so, and say so he did. Nor does a young woman, and she may be only a woman, dislike to hear a reference to her marriage as a thing assured, and Nausicaa was none the less gracious when she heard him call her future husband the most blessed of

W. J. Woodhouse, *The Composition of Homer's Odyssey*: New York, Oxford University Press (1930), 210.

mortal men. By the time Odysseus has come to the end of his compliments, he has grasped the situation pretty thoroughly, and appeals for any old sheet or curtain which may have been used to cover the soiled linen, for his lack of clothing is disconcerting both to himself and his auditors. When, refreshed by a bath and properly dressed, our hero sits down to the offered repast, his appearance is so much improved that Nausicaa, following in the footsteps of every eligible woman we have hitherto encountered in the poem, begins to take a decided interest in the newcomer. She announces a plan whereby the wanderer may find her father's house without herself being too conspicuously his guide; she particularly instructs him upon arrival to pass by her father and make his request to her mother, as his luck in securing a convoy to Ithaca from the king will depend on the decision of Arete. Now this is all practical and to the point, but what else does she tell him? Instinctively she wants this handsome traveler to understand that she has many suitors, that she might marry any time she wished; she wants perhaps subconsciously to put into his mind the pleasant possibility of his courting her himself, at the same time holding out a hope of success. And so she says:

As long as we are in the country, you follow the wagon which I shall be driving, but not after we enter the city, lest some lounger should say, "Who is this fine-looking stranger going about with Nausicaa? Where did she find him? I suppose she is going to marry him—It would be a good thing if she would find a husband somewhere else, for she will not look at one of the many excellent Phaeacians who are her wooers.

Quite obviously Nausicaa, who avoids speaking of her marriage before her own father, finds it much easier to mention that subject to the attractive stranger.

We noticed Nausicaa's advice to Odysseus to direct his request for help to her mother first. Throughout the entire Phaeacian episode Arete, the queen, whose royal husband Alcinous, in spite of his war-like name, never makes a decision until he knows her mind, is treated with delightful humor. She is the very type of the capable, firm, and decided wife and mother who not only keeps her house and family, and knows her husband's business, but plays an important part in the community as well. Her very name

is virtue itself and she is far from shining only with honor reflected from the king. For those women friends whom she favors, Homer tells us, she settles their husbands' quarrels. When Odysseus enters the palace, he finds the king drinking with his lords, and the queen weaving with her maidens. It is as a humble and tactful suppliant that he presents to her his request. And then he sat down in the ashes at the hearth and Arete looked at him, and Alcinous of course looked at Arete for a cue, and all the guests looked at Alcinous for an offer of hospitality to the stranger. Finally the silence must have become quite embarrassing, for Echeneus, an elder of the Phaeacians, said to the king: "This really doesn't look right. You should have the servants give this man something to eat." This Alcinous thus admonished proceeds to do, and almost immediately after dismisses his guests for the night with the promise that they will consider the application for a convoy together on the morrow. The suppliant may be a man whom they should help, or he may turn out to be a god in disguise, he adds. But he does not say what no doubt all knew was in his mind, "I must talk this matter over with Arete first." Odysseus protesting that he is only a hungry mortal, distressed by the demands of an imperious appetite, asks leave to finish his supper; and so we find him left alone with the king and queen, who silently all this time has been observing him. It is then that Arete takes charge of the investigation: "Stranger, this question first I'd like to put to you myself. You say you have come a long way by sea. Where did you get those clothes?" And so the secret comes out of his having met and been helped by Nausicaa. Arete must have seemed favorably impressed while he told of his shipwreck and the meeting with the princess, for Alcinous at the end of the story speaks up promptly. "Nausicaa did wrong not to bring you directly home with her." The gallant Odysseus can only say of course that it was her wish, but that he felt it more considerate not to come in her company. Approval of this too must have been visible in Arete's speaking countenance, for the impulsive Alcinous (who no doubt often got into disgrace with his wife for this tendency to hasty speech) exclaimed, "How I'd like you for a son-in-law! and I'd make it worth your while, too, if

you like the idea." Here perhaps he caught Arete's eye. "But you shall do as you choose of course, and my sailors are the best men in the world to take you home." The diplomatic Odysseus hears the second half only and utters a prayer to Zeus for blessings on Alcinous if through the king's help he may reach his home. And now the good housekeeper Arete sends her maids to set up an extra bedstead and make a bed whose warmth and comfort the guest should long remember. The next day when the twelve princes of the Phaeacians brought each his present for the stranger—garments and a talent of gold—as their king enjoined upon them—and put them in the care of Arete, Alcinous, who had volunteered to contribute the same, said to his wife,

Bring here the best chest you have and put in it yourself a robe and a doublet, and have a warm bath prepared for our guest, that afterward he may look over all the presents and then enjoy our feast and singer. I'll give him also a golden goblet to remember me by.

While the bath water is heating, the chest is brought and Arete herself puts in the clothes Alcinous mentioned and all the gifts, raiment and gold, brought by the other Phaeacians. She then calls Odysseus to fasten the chest securely lest anything be stolen, and he closes the lid and ties it with a certain clever knot he had learned from Circe. Then, and not till then, he is told that the bath is ready. No exhibition of the presents for him to gloat over in the evening as Alcinous had planned! and stranger still, no mention of putting in the talent of gold nor the golden goblet promised by the king. Is this just another instance of those impulsive words of which he occasionally thinks better?

To be sure when Odysseus stops at a most exciting point in his adventures that night and suggests going to bed on board the ship, and Arete hints that greater generosity from them all is in order, Alcinous, who favors a continuation of the story, appeals to the Phaeacian nobles: "Our guest is very anxious to reach his home, still we must persuade him to remain with us until tomorrow, by which time I shall be able to get together the whole sum that I mean to give him." Odysseus then gracefully admits that if it is a matter of going home a little later, but fuller handed, he'll stay, "for," he says, "that means I'll be more respected and beloved."

So at Alcinous' urging he continues the account of his visit to the lower world, and on through the rest of his adventures. The king is so delighted with the story that at its conclusion he suggests to his noble subjects that each one supplement his gift by a large tripod and a cauldron, adding, "and we in turn will gather goods among the people and get us recompense; for it were hard that one man should give without repayment." The proposition seems sound, and the question as to who would recompense the people is obviously not their concern. So the next morning we see the Phaeacian nobles on their way to the ship with their cauldrons and tripods. Alcinous concerns himself to stow them properly away beneath the rowers' benches, which gives him, it would seem, an opportunity to see that the number is complete. Again the actual transfer of the appointed articles from his own store is omitted from the account.

We have saved for the last our leading lady, Penelope, the faithful wife of the absent husband. How does Homer present her to us? Fair, fat,⁵ and forty, the charming mother of a son of twenty-one, whom she insists on treating as still a little boy. When Telemachus asserts his manhood and with the help of Athena sets sail to find news of his father, it is without the knowledge of either Penelope or the suitors. But ultimately of course his departure is known. "Why did he go?" tragically exclaims Penelope, "in order that his name too may perish from the earth?" Oh, Homer knew these loving foolish mothers, and he knew too these attractive widows. Penelope herself frequently declares that her good looks perished with Odysseus, yet she seems to have no objection to listening when the suitors aver the contrary, which we understand really is the case. Faithful to the memory and to the hope of Odysseus, however, Penelope accepts no one of them, but in the meantime they're living well in her house and at her expense. But while the suitors openly are looking for their own gain, can their hostess find no best to make out of this bad situation? When the story is told of the weaving that was to be finished before she could make a decision and of the trick whereby she raveled the

* Cf. *Odyssey* XXI, 6, παχεῖη; Woodhouse, *ibid.*, 200 f.

day's work each night, the suitors claimed that she "gives hope to all, makes promises to every man and sends them messages." In other words she keeps them dangling though she really prefers Odysseus. Homer seems to suggest a mixed motive. Analyzing the situation we see in the first place that no woman finds it easy to dismiss briefly and finally a man of good family and considerably younger than herself who does his best to convince her of his devotion. Secondly, suppose the death of Odysseus is later proved, wouldn't it be well to keep a sail to the windward or even a choice of several? Thirdly, if and when Odysseus comes home, should the suitors be still on the spot, he'll see with his own eyes what other men think of her, and then too the circumstances would warrant his taking a real revenge, which will be gratifying. For although no woman would be without a lover, yet over a hundred of them who count on staying to supper every night are a real nuisance. In book eighteen we have a fleeting glimpse of the Penelope who feels an impulse "to show herself to the wooers, that she might make their hearts all flutter with hope, and win still further honor from her son and husband." She giggles⁶ as she sets the plan, in carefully chosen words, to be sure, before the old nurse and confidante: "I've changed my mind and have a fancy to show myself to the suitors although I detest them. I should like also to give my son a hint that he had better not have anything more to do with them. They're not to be trusted." She rejects the nurse's suggestion of a little beauty treatment so that she may look her best, saying that her charm is a thing of the past, gone like her lost husband, but after the rejuvenation of an opportune nap, properly escorted by two women servants, she makes an effective entrance and with a great pillar as a background stands modestly holding a veil before her face. (Those Eastern women long before the time of the Turks understood how mystery enhances charm!) Though she may have intended warning her son as she said, instead she begins blaming him for the harsh treatment accorded the old beggar (Odysseus in disguise) by the suitors quite against his will. "Ah madam," breaks in a suitor seizing the opportunity of her

⁶ xviii 163 ἀχρεῖον δ' ἔγιλασσεν; Woodhouse, *ibid.*, 201.

presence, "if all the Achaeans could see you, there'd be an even greater crowd thronging here tomorrow morning, for you certainly surpass all other women in beauty and good sense." In the course of her answer to this speech, Penelope tells a story, not elsewhere recorded, of the parting words of Odysseus and his recommendation to her, should he not return from Troy, to choose another husband when she saw her son full-grown. "That time has now come," she continues, "but you suitors are not wooing me with the customary generosity. Suitors bring their own sheep and oxen to feast the lady's friends and give her splendid gifts besides." Here Homer tells us that Odysseus was glad. He at any rate was in a position to know if the story was false and possibly this knowledge gave him the clue to her real intentions. At any rate the suitors' servants were sent scurrying around and a little later the maids who followed Penelope upstairs were carrying gold jewelry, embroidered robes, amber beads, earrings, and other articles too numerous to mention.

Late that night when the suitors, according to their custom, had gone home to sleep, again the mistress of the house came down to the great hall to sit by the fire while the maids were cleaning up and to question the old wanderer who had arrived that day. She asks Odysseus who he is; he puts her off. She explains, for the third time at least that day, that her good looks were lost when she lost Odysseus. This time at least the remark is allowed to pass without contradiction, for Penelope, having a fresh audience, is bent on telling her whole story, and doesn't stop until she has finished relating perhaps with a little pride her clever device of the web and its temporary success. Having brought her own adventures down to the present moment, she recalls that the real purpose of the conversation was to see what information might be elicited from the stranger and so she asks him again who he is.

Before Penelope came down Odysseus had told Telemachus in confidence (for to him he had already revealed himself) that he was planning to tease his mother a little so that one wonders if it is in pursuance of this purpose that he delays so long in giving anything that could be called an answer to her repeated question. When the answer comes it is of course entirely fictitious. Odysseus

begins in a roundabout way and uses sixteen lines before he gets even to his pretended grandfather, Minos of Crete. At his home in Crete, he goes on to say, he had entertained Odysseus on the journey to Troy. So circumstantial is his account of the visit that poor Penelope weeps copiously and it is only by some effort that Odysseus succeeds in mastering his inclination to do the same.

When she has recovered herself, she craftily puts to him a question which she naturally assumes to be a pretty severe test of the truth of his story. "What kind of clothes was Odysseus wearing when he was at your house?" Notice the humor of the situation, for in asking this hard question, as she thinks it is, she is merely asking her auditor to describe his own wearing apparel. After properly commenting on the difficulty of recalling details after so many years, Odysseus describes a curious gold brooch and the cloak and doublet which Penelope had herself given him to wear on the journey, and which she remembers tenderly. Nor does he omit a sly allusion to the admiration Odysseus in these garments aroused among the ladies.

We get a little side light on how much Penelope actually believes of such compliments as the suitors pay her, when she summons servants to offer the rites of hospitality to the stranger, saying as she does so, "For how will you know, stranger, whether I really do excel all women in understanding and as a housekeeper, if all unwashed and poorly clad you sit at supper in my house?"

After various interruptions, the conversation is continued, obviously at the wish of the hostess, far into the night, and although the disguised guest supports with reasons his strong asseveration that Odysseus must now be on his way home and shortly to appear, we find Penelope, who has hitherto been busy with the question, "Shall I give up and marry one of the suitors or not?" now announcing with truly feminine suddenness as entirely settled the plan whereby she will choose the lucky man. "Tomorrow I shall hold this contest for the wooers: whoever shall most easily string the great bow of Odysseus and shoot through all twelve axes, him shall I marry."

One scene more and we are through. The trial of the axes has been held. The old stranger has bent the bow, won the contest,

and taken his vengeance. His identity is known. Only Penelope, remote from the turmoil in her upper room, has yet to learn the news. The old nurse, laughing and stumbling with joy, awakens her by the glad announcement—"Odysseus has come and has slain the suitors." "You have gone mad, my poor old nurse!" "Indeed, but it is true." But Odysseus has been gone for twenty years, and although his return has been the constant object of her hopes and prayers, now that it has come to pass, it seems impossible. She cannot believe that it is he, this stranger with whom she talked last night, and can only sit at a distance and study his countenance and wonder, until Telemachus, who covets a warm reception and an enthusiastic recognition for his father, exclaims "No other woman could do as you do, but your heart was always as hard as a stone." Ah that "always"! How quickly it comes to the lips of any child when his parent displeases him. Poor Penelope, she was so lost in wonder at the very possibility of an end to her long bereavement that she could find no words to ask questions or to answer them. She could not even try to assure herself one way or another. And Odysseus at first was very patient. "She cannot recognize me in all the blood and soil of the conflict. Later on she will find her proof." But when Penelope was still unresponsive to a freshly washed, anointed and well-dressed Odysseus, he decided to call it a day and go to bed, recognition or no recognition. It was then that the queen roused herself to a test. "Bring his bed out from the room and make it up for him," she told the servants. Then flared the anger of Odysseus: "Oh my wife, you have spoken a word to trouble my heart," and he told how long ago he had himself built that chamber and the bed within, using the trunk of a growing olive tree as a bedpost. "Even so I declare to thee this token, but I know not, lady, if it be yet fast in its place, or if some other man has cut away the stump of the olive tree, and set the bed elsewhere." She had seemed slow to recognize him. Is he still teasing her by a sly suggestion that there might be a reason for this unwillingness? But her ice was melted, her arms are about his neck. The husband has his wife again and the wife her husband.

Notes

[All contributions in the form of notes for this department should be sent directly to Roy C. Flickinger, State University of Iowa, Iowa City, Ia.]

MEDEA IN MODERN DRESS

The myth of Jason and Medea has long been waiting, it seems to me, for a competent novelist to use it as the basis for a novel laid in modern times and dealing with the race problem, with the emotional complications arising out of the love of two women for the same man and their struggle for his affections. Jason might have been portrayed as a young engineer who searches for oil in China and brings home a Chinese bride. With such a situation as a starting-point there could be painted a powerful picture of the social pressure that decrees that a man must marry within his own racial group.

While we have been waiting for the novel, however, Maxwell Anderson has written a play which follows the same plan, *The Wingless Victory*, first produced in Washington last November by Katharine Cornell. In the printed version¹ there is no reference to Medea, but it is difficult to believe that Anderson was not thinking of her tragic story when he planned his play. If the parallelism is merely accidental, then it is so striking as to be significant even so.

The play does not follow the *Medea* of Euripides very closely but rather the more general features of the myth, and I have detected no use of the lines of the Greek play in *The Wingless Victory*. It is in the situation and in the atmosphere that the parallel exists. The scene is laid in Salem in 1800, and the chief characters are members of the McQueston family, once powerful in shipping but now facing bankruptcy. The eldest brother, Phineas, a clergyman, represents the conservative Calvinism of the day, while the young-

¹ Maxwell Anderson, *The Wingless Victory, A Play in Three Acts*: Washington, Anderson House (1936).

est, Ruel, is a profligate and represents the point of view of the free thinker. This leaves the second brother, Nathaniel, to be the Jason. He returns after an absence of seven years in the South Seas with a ship of his own, the *Queen of the Celebes*, laden with a rich cargo of spices. While his wealth enables the family to recoup its fortunes, the fact that he has brought with him as his wife, Oparre, princess of a tribe in the Celebes, and two half-breed children, together with Toala, their nurse, makes his welcome considerably less than cordial except on the part of Ruel. Efforts are at once made to make Nathaniel send Oparre away, but his wealth renders these attempts useless until it is discovered that Nathaniel had originally obtained command of his ship through an act of piracy. He had taken a Dutch ship, the *Wingless Victory*, from its rightful owners and rechristened it with a new name. Threats at prosecution for piracy make him waver in his determination to protect Oparre, whom he still dearly loves, though he is beginning to see that happiness in Salem cannot be won while Oparre is his wife. He thus bids her board the ship and return to the islands while he remains to protect the fortune which is now sunk in frozen assets at Salem. Only a few hours later he sees that his decision was wrong and himself goes on board only to find that Oparre has given a magic poison to Toala and the children and has herself drunk of it. After her death Nathaniel and Ruel decide to sail once more the seven seas.

To point out the chief similarities between this plot and the Medea-Jason myth is a work of supererogation, but those which are obvious are not the only ones. Oparre, like Medea, is a woman of great nobility of character. She has had to leave her father for Nathaniel in such a way that she can never return, for her father is very like Aëtes. The irony in the title of the play is essentially Greek; and the beauty of the lines, which are highly poetic, reminds one again and again of the Greek spirit. That the play is moving, without being mawkish, and very good drama is guaranteed by the reputation of the playwright. It is to be hoped that Miss Cornell will add it to her repertoire and that her Oparre will become as well known as her Juliet and her Elizabeth Barrett.

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PHILOLOGY RIDICULED

The younger Seneca loved to poke fun at the pretensions of literary scholarship,¹ especially Homeric criticism, treating with impartial scorn both those problems which actually verge upon the trivial and those which have engaged the serious attention of scholars for generations. Did Homer or Hesiod live the earlier? Why did Hecuba show the ravages of age so markedly, even though she was younger than Helen? What were the comparative ages of Achilles and Patroclus? Were Odysseus' wanderings limited to the vicinity of Italy and Sicily, or did he stray outside the confines of the known world (*Ep. LXXXVIII*, 6 f.)? Was Penelope chaste, or did she deceive her contemporaries? Did she suspect Odysseus' identity before she had certain knowledge of it (*Ep. LXXXVIII*, 8)? Who was the first poet in the world? What interval of time elapsed between Orpheus and Homer (*Ep. LXXXVIII*, 39)? How many oarsmen did Odysseus have? Which was composed first, the *Iliad* or the *Odyssey* (*De brevitate vitae* XIII, 2)? And finally such questions as the chalcenteric Didymus discussed in four thousand volumes: the birthplace of Homer, the identity of Aeneas' *true* mother (a blow to Julio-Claudian pride!), and the morals of Anacreon and Sappho (*Ep. LXXXVIII*, 37).

No doubt it was in much the same spirit that Robert Burton made one of the characters in his *Philosophaster* (Act III, Sc. 6)² ask:

Pace tua liceat interrogare hoc unicum?
Quo pede prius Helena Trojanum littus appulerit?
Et quot vini cados Aeneae Acestes dederit?

So, too, John Webster in his tragedy, *The Duchess of Malfi* (Act III, Sc. 3):

Silvio. What's that Bosola?

Delio. I knew him in Padua—a fantastical scholar, like such who study to know how many knots was in Hercules' club, of what color Achilles' beard

¹ For a full discussion of his attitude toward philology, cf. J. E. Sandys, *A History of Classical Scholarship from the Sixth Century B.C. to the End of the Middle Ages*: Cambridge, at the University Press (1903), 190.

² Edited by Paul Jordan-Smith: Palo Alto, Stanford University Press (1931), 124.

was, or whether Hector were not troubled with the toothache. He hath studied himself half blear-eyed to know the true symmetry of Caesar's nose by a shoeing-horn; and this he did to gain the name of a speculative man.

As a corrective we may add the sober words of Sir Thomas Browne in his *Urn Burial* (Chapter v):

What Song the *Syrens* sang,³ or what name *Achilles* assumed when he hid himself among women, though puzzling Questions, are not beyond all conjecture.

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EXPOSURE OF THE DEAD IN GREEK FUNERAL PROCESSIONS

H. V. Morton in his famous book, *In the Steps of St. Paul* (New York, Dodd, Mead and Co., [1936], 282) describes the shock he felt when he first observed a Greek funeral and saw that the bodies of the dead were not hidden from the public gaze, and he adds:

No one seemed to think anything of it. The origin of this custom goes back to the Turkish occupation and to the days before Greece won her independence. The Turks, learning that Greeks were holding mock funerals in order to smuggle in arms and ammunition, brought in a law forbidding bodies to be buried in closed coffins.

This is a very clever explanation. However, this custom of exposing the bodies of the dead is far older than any law of the Turks, and we can trace it back to Homer.

The *Iliad* describes the funeral rites for Patroclus and for Hector, and they were the same for both.

Patroclus was placed on a bier and a garment resembling a delicate sheet was thrown over him, and then another garment like a white robe or shroud was thrown over this (*Iliad* xviii, 352). It is evident that his hands and his face were left uncovered, since as the corpse was carried to the funeral mound or pyre Achilles cut

³ This might be suggested as a problem for investigation: *Quid fuerit carmen illud, quod Sirenes Ulixii vincito canerent, disputatur capitulis tribus.*

the hair from his own head and put it in the hands of the dead, then followed the bier with his hands on the head of Patroclus. Clearly the head and the hands were left uncovered when the dead was carried in this last procession (xxiii, 134-137 and 152).

The details are almost repeated in the story of the funeral of Hector: two garments were given him before Priam was allowed to take him back to Troy (xxiv, 588), then as the women sang the dirges in his honor they laid hold of his head (vs. 724). The Greek says "holding his head in her hands." I imagine that what it really meant was "holding her hands on his head." In the case of Hector as well as of Patroclus the dead must have been exposed to view.

On a great Dipylon grave-vase¹ there is represented an elaborate funeral procession where the body is carried by a horse-drawn hearse. The corpse is on its side and fully exposed, but it is likely that the artist had no intention of representing the body as naked, and that the evident nudeness may have been due to a lack of technical skill. A huge Attic Geometric amphora portrays a funeral in which the bearers hold the dead body high over their heads. The face and neck of the corpse are bare, but a loose garment seems to cover the trunk and limbs.

Vases from later periods evidently tell the same story. Tucker reproduces a scene from a vase representing a young woman ready for the last funeral rites with face and breast uncovered. Gulick gives a scene from another vase where a young man has been prepared for burial or cremation; his head, arms, and feet are bare, while a delicate covering hardly conceals his body.

All the references from early literature support the inference that the bodies of the dead were not concealed in the funeral procession. There can be no doubt that the practice of exposing the

¹ For this and the other vases mentioned below, cf. Ernst Buschor, *Greek Vase Painting*, trans. by G. C. Richards: New York, E. P. Dutton and Co. (no date), Fig. XI; Ernst Pfuhl, *Masterpieces of Greek Drawing and Painting*, trans. by J. D. Beazley: London, Chatto and Windus (1926), Fig. 1; Thomas G. Tucker, *Life in Ancient Athens*: London, Macmillan Co. (1907), 273; and Charles B. Gulick, *Life of the Ancient Greeks*: New York, Appleton Co. (1909), 294.

dead among the modern Greeks is derived from remote antiquity.

JOHN A. SCOTT

NORTHWESTERN UNIVERSITY

POETS AND CLASHING WINDS

Commentators on Vergil, *Aeneid* I, 84–86, from the time of Seneca (*Nat. Quaest.* v, 16, 2) to the editors of our school editions have criticized the poet because he made all four winds blow at once. J. W. Mackail in his edition of the *Aeneid*¹ refers in his note on this passage to Sir Archibald Geikie. In that very delightful book, *Love of Nature among the Greeks and Romans*,² in a note on *Aeneid* I, 81–86 (p. 218, n. 2) Sir Archibald Geikie says, in part:

. . . from one point of view the order in which Virgil mentions the winds is that in which they follow each other in one of our normal cyclones in Europe. A gale which may begin blowing from the south-east gradually shifts around by south to south-west, and may finally be coming from the north-west before the whole vortex has passed on.

The late Robert Seymour Conway, in his edition of the first book of the *Aeneid*,³ states in his note on this passage:

In the storm raised by Poseidon upon Odysseus (*Od.* v, 291–305) there are δέλλαι ταντοίων ἀνέμων (304), those of Eurus, Notus, Zephyrus, and Boreas being especially mentioned (295 f.). So writes Milton (*Par. Reg.* IV, 413), whose “stony caves” is meant to remind the reader of this passage. Of the comments of various scholars, led by Seneca (*Nat. Quaest.* v, 16, 2), I will only say that if they had spent thirty hours with me on August 25–26, 1928, on a large liner in the Southern Pacific, or had been with Vergil in a bad storm on the Mediterranean they would have learnt enough of the nature of a hurricane not to spend time in reproving three great poets for describing one correctly.

Vergil describes clashing winds in the *Aeneid* II, 416–418:

Adversi rupto ceu quandam turbine venti
conflunt, Zephyrusque Notusque et laetus Eois
Eurus equis . . .

¹ New York, Oxford University Press (1930).

² London, John Murray (1912).

³ *P. Vergili Maronis Aeneidos Liber Primus*: Cambridge, University Press (1935).

So does Homer, e.g., *Iliad* II, 144 f. and XVI, 765. In this locality such descriptions of clashing winds are no longer poetic divagations, but revive painful memories of eleven minutes of the night of June 10, 1934, when Boreas and Zephyrus clashed indeed. That destructive storm was not a cyclone, but was caused by two storms coming upon the town at once, from the north and the west.

MARY JOHNSTON

MACMURRAY COLLEGE
JACKSONVILLE, ILLINOIS

Book Reviews

[Review copies of classical books should be sent to the Editorial Office of the JOURNAL at Washington University, St. Louis, Mo. Such works will always be listed in the department of Recent Books, and those which seem most important to the readers of the JOURNAL will also be reviewed in this department. The editor-in-chief reserves the right of appointing reviewers.]

GISELA M. A. RICHTER, *Red-Figured Athenian Vases in the Metropolitan Museum of Art.* Vol. I Text, Vol. II Plates: New Haven, Yale University Press (1936). Pp. xlvii + 249. Plates 181. \$40.00.

Under the leadership of Professor Beazley the Attic red-figured vases have been subjected to an intensive study in the last few decades. As a result not only their interest to classical scholars, but also their value to the artist, the draughtsman, and the lover of design and form have been brought to the foreground. As a further result of that intensive study it is now possible not only to trace but also to follow step by step the development of Greek painting from a "conventional system of two dimensional formulas" to the representation on "a flat surface of three-dimensional figures as they appear to the eye." The story of this development in the black-figured technique was ably written a few years ago by Beazley,¹ and in the present work we have that of the red-figured technique.

The task is not an easy one, when one recalls the immensity of the material and the scattered bibliography, but the author has proved equal to the task and has fulfilled the expectations raised by her monumental contributions to the field of ancient art. Basing her story on the vases now in the Metropolitan Museum, Miss Richter has given us a vivid, appreciative, and thoroughly documented account of vase-painting as practised in Attica from

¹ Beazley, J. D., *Attic Black-figure:* New York, Oxford University Press (1928).

ca. 525 B.C. to *ca.* 330 B.C. She is naturally concerned with the red-figured style, but she also includes in her story very illuminating and succinct remarks on the white-ground vases. The years of the former activity in vase-painting are distinguished in various periods and styles, the general trends of each style are masterfully summarized, the important artists of each trend discussed, and the style of each analyzed and illustrated by the vases in the collection. Masters whose works are not included in the collection, such as Euphronius, Phintias, etc., are briefly discussed and their contribution to the development of painting indicated. The styles into which Attic red-figured painting is divided are as follows:

I. The Early Style, *ca.* 525–500 B.C., with the Andocides Painter and Epictetus among the representative artists.

II. The Ripe Archaic Style, *ca.* 500–475 B.C., with Euphronius, Euthymides, the Kleophrades Painter, the Brygus Painter, and Douris among the more important masters.

III. The Early Free Style, *ca.* 475–450 B.C., with the Pan Painter, the Penthesilea Painter, the Niobid Painter, and the Villa Giulia Painter, as the representative artists. To these perhaps should be added the Pistoxenus Painter.

IV. The Free Style, *ca.* 450–420 B.C., with the Achilles Painter, Polygnotus, and the Eretria Painter, as the more important.

V. The Late Free Style, *ca.* 420–400 B.C., with the Meidias and the Dinus Painter as the representative masters.

VI. The Ornate Style, *ca.* 400–370 B.C., with the Painter of the New York "Centauromacy" as the most important artist.

VII. The Kerch Style, 370–320 B.C., illustrated at its best by the *Pompe Oenochoe* in the Metropolitan Museum.

The success of the analysis of these styles and the clarity with which details are pointed out are greatly helped by the wonderful drawings (83 in number) which Mr. Lindsley F. Hall contributes to the volume. These drawings, the result of scholarly study and deep appreciation of the originals and their problems, cannot be adequately praised. Their standard and sterling quality should provide an enviable example to be followed in similar publications. Equally praiseworthy is the typography and book form of

the work. A lucid discussion of the subjects, shapes, and technique of vase-making and painting forms the introduction of the text, which is concluded by a note on the *graffiti* found on vases by Miss Marjorie J. Milne, and by a very useful and complete bibliography.

It can be stated emphatically that the book will be indispensable not only to archaeologists and classical scholars, but also to historians of art, to designers, and to lovers of real art. Scholars, who are already deeply indebted to Miss Richter for her monumental contributions to the study of Greek sculpture, will be grateful for this lucid treatise, which brings together so masterfully the results of her study and those of others in the field of vase-painting. Perhaps I should add my voice to that of others in pleading with Miss Richter to publish her introduction and her summaries of styles and artists in a less expensive form which will make this systematic and fundamental study available to students and teachers. It has been said of Epictetus and his drawings: "You cannot draw better, you can only draw differently." And this could be repeated for Miss Richter's book, which will remain a *κτῆμα ἐς ἀεί*, a lasting monument to American scholarship.

GEORGE E. MYLONAS

WASHINGTON UNIVERSITY

FRANK GARDNER MOORE, *The Roman's World*: New York, Columbia University Press (1936). Pp. xiii+502. \$3.75.

In the Preface to his book Professor Moore outlines the scope of his undertaking:

Former generations studied "Roman antiquities," meaning everything connected with the ways and customs of the Romans, a field more recently restricted to "Private antiquities" and known for short as "Roman life." In the present work the aim has been to outline a larger picture of the world—social, cultural, and political—in which the typical Roman of one age after another lived.

This is a large order, but, given 395 pages of text, it is difficult to conceive how it could have been filled more satisfactorily. The work represents the ripened fruits of nearly fifty years of teaching

and research in almost every side of the Roman civilization. Two opening chapters outline the political history of Republic and Empire, and then follow chapters on "Tilling the Soil"; "Crafts, Trade, Transportation"; "Gods and Men"; "Festivals and Diversions"; "The Paternal Roof"; "Schools and Masters"; "In a Roman Library"; "Knowledge and Thought"; "Fine Arts"; "The City of Rome." The text is followed by forty-eight pages of "Illustrations and Maps," an "Appendix on Army and Navy," a Select Bibliography, which is up to the minute, and an adequate Index. A good example of Professor Moore's style and thought may be found in the closing sentences of the section on Law (314):

While oratory was submerged in the flood of its own rhetoric, while prose in general was losing contact with the natural, while "constitutions" of the emperors grew more and more stilted, the language of the Civil Law remained terse, clear, and unaffected. From that limpid source no one could dream of tracing the descent of modern legal verbiage.

Every historical work is a selection, and this is true especially of such a book as this, which aspires to present a civilization which embraced the entire western world. The reviewer knows no book which limns the picture, in such a compass, more clearly or more adequately. Exception may be taken to a few items: Macedonia was made a province in 148, not in 146 B.C. (45); it is seriously to be questioned whether we should think of a *fiscus* in the time of Augustus (54). Can we speak of "two canals across from the Nile to the Gulf of Suez" (106-8)? Did Trajan in fact do any more than build a canal, since the Pelusiac branch of the Nile was no longer able to carry navigation, from Babylon (Cairo) to Bubastis, the terminal of the old Necho-Darius-Ptolemy Philadelphus canal? Pytheas did much more than bring back a "traveler's tale" (284) from his voyage to Britain, and indeed *around* Britain, if Cary and Warmington are right. And after speaking of the influx of foreign cults into Roman paganism Professor Moore adds (114): "At last in the fourth century the strange conglomerate gave way to Christianity." As the reviewer recalls his Church History and looks around him at contemporary "Christi-

anity," he wonders whether also Christianity has ever been anything other than a "conglomerate."

But these exceptions are mere *nugae*. The reviewer knows no better book of its compass to be at the elbow of every young student of Latin, whether in secondary school or in college.

C. H. OLDFATHER

UNIVERSITY OF NEBRASKA

GUSTAVE BLOCH ET JÉRÔME CARCOPINO, *Histoire Romaine*, Tome II, La république romaine de 133 à 44 avant J. C. I, Des Gracques à Sulla. Pp. 1-488. II, Jérôme Carcopino, *César*. Pp. 489-1059. Paris, les Presses Universitaires de France (1935-36). 45 and 60 fr.

This volume in two parts is a continuation of the treatment of Roman History in the series *Histoire Générale* published under the direction of Gustave Glotz which was carried down to 133 B.C. by Ettore Pais and Jean Baget. It was to have been the sole work of Professor Bloch, but at his death in 1923 he had completed only a part of the introductory survey, so that the text as it stands is almost entirely due to his successor, Professor Carcopino. In its general scope and its thoroughness, the volume compares favorably with Vol. IX of the *Cambridge Ancient History*. If, on the one hand, it lacks the highly specialized treatment of certain phases of ancient civilizations which the latter displays, on the other it presents a unity of exposition and interpretation which can come only from the mind of a single writer. The first six chapters of Pt. I are devoted to an exposition of the political, social, and economic conditions that had developed in the Roman world by 133 B.C. In this the writer stresses the factors that were responsible for the struggle which led to the fall of the Republic and the rise of Caesarism. The remainder of the work is divided into two parts, (1) *Les crises révolutionnaires; des Gracques à Sulla* (134-182), chaps. vii-xiii; and (2) *Le pouvoir personnel: de Sulla à César* (82-44), chaps. xiv-xx. The narrative is written in a vigorous style with emphasis on the interpretations of characters and events which the author had already set forth in earlier publica-

tions, notably his *Autour des Gracques*, his *Sylla*, and his *Points de vue de histoire romaine*. As particularly worthy of note one may select his rejection of any attempts to restrict the growth of landed estates before the second century B.C.; his high estimate of the statesmanship of Gaius Gracchus; his conviction that Sulla definitely sought monarchical power, but found himself blocked by the aristocracy and Pompey; his placing of the birth of Julius Caesar in 101 B.C.; his view that Caesar inherited the ambitions of Sulla and from the beginning of his public career consciously laid his plans to attain supreme power for himself, and that the Dictator was actually deified in Rome as *divus Julius* before his death in 44 B.C. Even if one feels obliged to differ from the author on some of these or other important questions, it must be admitted that his work is a contribution of the highest significance to the study of this most critical period in Roman history. There is no general bibliography, but each chapter contains a survey of the sources and a select list of the more important modern studies bearing on the period in question. The latter is supplemented by references in the footnotes which show a thorough control of recent literature. There is a rather full table of contents, an index of proper names, and a dozen maps and plans in black and white. Unfortunately, the quality of the paper and, at times, of the type, is not all that could be desired in such an important book.

A. E. R. BOAK

UNIVERSITY OF MICHIGAN

NICHOLAS P. VLACHOS, *Hellas and Hellenism*: Boston, Ginn and Company (1936). Pp. vii+428. \$3.00.

In *Hellas and Hellenism* Professor Vlachos aims "to coördinate the political, social, and cultural elements of Hellenic history and to present these as so many aspects of what is after all an indivisible whole" (p. v). Greek civilization is here set forth as a social and cultural study. Following chapters on the Heroic Age—the legends, the poems, Homeric society, and the Homeric view of life—come chapters interpreting the "Political History of Hellas," the "City-State," "Religion," "Morality," Education,"

"Literature," "Art," and "Philosophy." These chapters do not profess to be even short treatises on these subjects as such but present the topics "as so many social phenomena, serving to illustrate . . . the character and the history of the Hellenic *polis*. The chapter on the city-state . . . contains the heart of the book" (p. v). The Greek *polis* is of prime importance as "the greatest factor in human progress that the world had seen."

The author clearly presents the influence of tribal relations and of the Hellenic sense of civic rights and social justice in the development of constitutions and governments in the Greek world. He emphasizes the fact that the Hellenic city-state was made up not of individuals, but of kindred tribes. That strong thread runs through all the political and social and religious thinking of the Greeks. With their sane and rational outlook on life the Athenians in particular succeeded in developing a social and political organization for the promotion of the common good, liberty in law, social justice for all—not for all men, but for all Athenians.

One of the most helpful aspects of *Hellas and Hellenism* is the author's never-failing consciousness of the present and his application of the lessons of the history of Greece to recent and contemporary events and conditions.

Different periods are kept well apart—the Bronze Age in the Eastern Mediterranean, the archaic age, the fifth, and the later centuries—care is everywhere taken not to ascribe to one period or locality conditions that belong to another.

The English style of this interesting and helpful book excites at once the curiosity of the reader as to how one with a name so very Greek could produce a volume so nearly flawless in its English. The readers of the JOURNAL may be interested to know that Dr. Vlachos was born in Amsterdam, the son of a Greek father and a Dutch mother, that he studied at Haarlem, Amsterdam, and the University of Pennsylvania, and has for the past generation of mortal men been teaching classics at Temple University.

The work, as a whole, is characterized by remarkable accuracy of statement. Only trivial slips could be discovered by careful search—such as the "oxen" of Helius in *Odyssey* x (39) [Homer is careful always to refer to them in the feminine gender, and the

Homeric "Hymn to Hermes" specifically states that the cattle of the sun-god were all cows but one]; Argolis and Laconia are not in "western Peloponnesus" (62); Achilles' shield is not in "*Iliad xix*" (67); Scylla and Charybdis can hardly be said to belong to the story of "Nowhere" (42) [I have on more than one occasion found Charybdis very real and decidedly dangerous]; the author speaks of "the introduction of the olive and the vine" as "withdrawing an increasing extent of land from the raising of foodstuffs" (82)—as if olives and olive oil, grapes and raisins were not foodstuffs and very important foodstuffs in Greece.

The printers also have done their part with extraordinary accuracy. I have found but two misprints in the entire book: apparently a wrong-font *a* (50) and an unfortunate dropping of an *l*, making "Antiochus" out of "Antilochus" (54).

Greek proper names appear for the most part in their more familiar Latinized spellings. The few inconsistencies, therefore, that occur are the more noticeable: e.g. "Knossos" (14) but "Cnossus" (opposite p. 94); "Erechtheum" and the like, but "Laureion" (11); "Pericles," "Eteocles," and the rest of the "famous" names, but "Herakles" (23 and *passim*); "Pisistratus" and "Cleisthenes" side by side (76); "Hephaestus," "Aegisthus," etc., but "Helios" (78).

The book will be found valuable in courses in Greek history and Greek life.

WALTER MILLER

UNIVERSITY OF MISSOURI

Hints for Teachers

[Edited by Dorothy M. Bell, Berkeley Institute, 181 Lincoln Place, Brooklyn, New York. The aims of this department are threefold: to assist the inexperienced teacher of Latin, to help the experienced teacher keep in touch with matters of interest to the professional world, and to serve as a receiving center and distributing point for questions and contributions on teaching problems. Questions will be answered by mail or in the pages of this department. Contributions in the form of short paragraphs dealing with projects, tests, interest devices, methods, and material are requested. Anything intended for publication should be typed on stationery of regular size. All correspondence should be addressed to the editor of this department.]

Augustan Bimillennium Material

Two new plays in English by Allen E. Woodall, Northern State Teachers College, Aberdeen, South Dakota:

Caesar's Republic, A panorama of the life of Caesar Augustus from 44 B.C. to 10 A.D. Six scenes, fourteen boys and two girls, full-length play. Seventy-five cents. Obtainable from the author. *Lepidus Celebrates*, an incident in Lepidus' camp in Sicily in 36 B.C. One scene, four boys, five minutes.

Two older plays useful for the Augustan celebration are: Mary Webster, *A Vergilian Fantasy*; Esther Friedlander and Rose Muckley, *Vergil, the Prophet of Peace*.

An Augustan bibliography compiled by Wilbert Carr and Frederick Sisson.

The Augustus Bimillennium number of the *Classical Outlook* for October, 1937. Included in its contents are a feature article on Caesar Augustus, a sonnet, and a short story.

All material except the first may be obtained at ten cents a copy from the American Classical League Service Bureau, New York University, Washington Square East, New York City.

Three Useful Pamphlets

Numbers and Numerals, a monograph by David Eugene Smith and Jekuthial Ginsberg, tells in a series of short articles written

for junior and senior high-school pupils the story of numbers and their historical development. Latin teachers will find it of great interest for its treatment of the Greek and Latin systems of numbers and for its section on the classical origin of many of the common words used in arithmetic. \$25.

Teachers Lesson Unit Series, Number 98 contains two lesson units, *The Correlation of History, English, and Latin*, developed for grade nine by Marion W. Campbell; and *Roman Civilization*, developed for grades seven to nine by Virginia B. Smith. These contain several useful and interesting suggestions for the Latin class and for the Latin Club as well. \$.30.

Teachers or clubs interested in Greek civilization will find useful material in *Ancient Athens Rebuilt and Relived*, Teachers Lesson Unit Series, Number 32, a unit developed for grade four by Esther Francine Pinch. \$.20.

Copies of these pamphlets may be obtained from the Bureau of Publications, Teachers College, Columbia University, New York City.

Roman Pageants for the Contemporary Scene

One excellent way of helping to make the community conscious of the fact that the Romans and their social problems are not "dead" is through a Roman pageant. It is especially valuable when the pageant evolves as a climax to the daily work of the pupils.

Such a pageant, presented in the open-air theatre on the campus, was an outstanding commencement feature last June for the second time at the State Teachers College, Johnson City, Tennessee. At the back of the stage were six columns constructed of wood and paper by the manual training department. On the left was the arch of Janus and at the center the altar of Peace.

The pageant opened with Peace and Fortuna watching Greek maidens in a scarf dance. On the approach of War and Death goddesses and dancers alike fled in fear. Crowds watched as war was formally declared. In the following scene War and Death exulted as messengers brought to friends and relatives news from the battlefield; then slunk off stage when peace was made. Dances

followed representing the arts of peace, such as sowing, reaping, and worshiping. In the last scene Jupiter, as king of gods and men, crowned the goddess, Peace, who hastened to her altar and released her doves into the evening sky.

Similar classical programs may be used throughout the year. Helpful materials may be obtained from high-school texts, books on Roman life, etc. Costumes and stage settings may be kept comparatively simple.

The Latin Department of State Teachers College will be glad to make suggestions to any teacher who wishes to undertake a similar project.

RUTH E. THOMAS

STATE TEACHERS COLLEGE
JOHNSON CITY, TENNESSEE

Making Latin Live in the Small High School

In the smaller cities and towns where museums and adults interested in the classics are few the Latin pupils often find little personal or active contact with their subject. In contrast to their own class, they see the civics group attending the city council meetings or going to the state legislature, the science pupils visiting the nearby factories.

In such instances there are several ways of making Latin more objective and more vital in the lives of its pupils. One way is in connection with the current local events of their school and everyday life. Most schools today have either a printed or a mimeographed newspaper. With a bit of ingenuity a Latin teacher and the officers of the Latin club, or individuals from classes, may weave numerous Latin bits into the newspaper.

In the *Nicolet News* of the Menasha High School, Menasha, Wisconsin, one of the guiding principles of our policy is to boost the interest of the pupils in their subjects, especially those subjects which are reputed to be more difficult. We found that too much of this if offered by the direct method of salesmanship was less effective than we desired. Accordingly we resorted to indirect methods and went to Greek and Latin sources for names of some of our columns. The section which gave short biographies of the seniors was

entitled *Spectroscope*—the seniors seen in their various colors. The column carrying personal items of each class we named *Through the Reporter's Periscope*—seeing all around the campus. Then we went a step farther and coined names for the various classes, assembling the news of each group under its respective head: Seventh and Eighth Graders, *Vestibularians*—those in the vestibule of the high school; Freshmen, *Viridescents*—those turning green out of the bud; Sophomores, *Grammarians*—grammar is stressed in this year; Juniors, *Rhetoricians*—forms of expression are emphasized; Seniors, *Sophisticates*—somewhat wisdom-touched; Alumni. We named our printers' club *Matricians* from the name of the metal matrices used in a linotype machine.

To be sure, there were complaints at first, but as time went on and the origin of the names became more generally known, the pupils were proud to know the meanings of the *verba ficta*. We had greater proof of their acceptance when our annual, the *Nicolet*, last year adopted the names.

There are happenings in school also which may well be expressed in Latin phrases. One year the school had a fine football team and was expected to win the conference title without difficulty. The boys became too confident and lost an easy game, thereby shattering championship hopes. The paper used as heading for its article,

O nimium caelo et pelago confise sereno,
nudus in ignota, Palinure, iacebis harena.

On another occasion, at the school social, two or three lingered about the punch bowl. The newspaper commented that they seemed divided between *nunc est bibendum* and *nunc pede libero pulsanda tellus*. Not only those pupils but their schoolmates as well were interested to know what this Latin meant.

It must be borne in mind that employment of Latin quotations should not be overdone. Two or three such references biweekly will be much more effective. Teachers can further this interest by introducing other expressions in class and encouraging their pupils to put them to use. Martial and other authors provide a wealth of material.

Occasionally school editorials and feature stories may be en-

riched with illustrations, examples, and comparisons to incidents in Roman history. The feature story of the crucial football game of the season may even be written up by way of analogy to Caesar's battle against the Nervii.

At least at the beginning of such a venture the teacher should take a few minutes in the Latin classes just before the paper is published to explain the Latin passage which is to appear. Then when the issue comes out the Latin pupils are prepared to inform questioners just what the reference means. Thus the former feel that in their field too they are in active touch with life about them. Moreover, the pupils who scoff at the Latin in the morning of the day of publication are often the very ones who vaunt their knowledge of the "foreign" words later in the day. In addition, the bond between Latin and the other school interests is strengthened; for Latin is primarily a tool of expression, and expression is necessary for every activity.

WILLIAM J. CHAPITIS

MENASHA HIGH SCHOOL

MENASHA, WISCONSIN

Wider Fields for the Latin Club

The value of the Latin club to its own members is self-evident. This past year the *Carrollum Forum*, Latin club of the Hartsville High School, Hartsville, South Carolina, decided to try to increase and widen this usefulness. At the suggestion of its president, it founded an Alumni Association composed of former members of the club who had graduated from the school. These alumni participated in two of the regular meetings of the Forum and held one separate meeting of their own. They also contributed books to the Forum's library, and assisted in many of its other activities. The association is constantly growing in membership and is helping to awaken the people of the town to the real values of Latin.

At the beginning of the school year the Forum now gives a tea for the beginning Latin pupils. Older students discuss with the newcomers the purpose and program of the club and the value of a four-year Latin program.

In addition to the two assembly programs which it conducts

each year, the Forum last spring sponsored National Book Week in the school. All the members read books and made reports on them in the various homerooms.

As a climax to its efforts for the year the Forum conducted a Latin Week to which the parents and other members of the community were invited. An exhibition of all the projects carried out by the club, by the classes, and by individuals was arranged. During the week pupils in each class wrote short papers on the *Value of Latin* as they found it. The best of these were then read by each class immediately below it. The culmination of the week was the Roman banquet.

Because we found that our attempt to enlarge our sphere of contact and interest resulted not only in interesting the community in the value of Latin but gave to the Forum itself greater stimulation and impetus, these activities may prove suggestive to other clubs.

RUTH CARROLL

HARTSVILLE HIGH SCHOOL
HARTSVILLE, SOUTH CAROLINA

Posters for the Wall

Among the attractive new posters recently put out by the Italian Tourist Information Office, 626 Fifth Avenue, New York City, are two of especial interest to classical groups. One of Rome shows the Column of Trajan pictured against the Colosseum. The other shows part of the castle at Naples with a distant view of Vesuvius.

Three pamphlets containing some excellent photographs of classical remains at Rome, Taormina, and Agrigentum are also available.

Current Events

[Edited by Clarence W. Gleason, Roxbury Latin School, Boston, Mass., and John B. Stearns, Dartmouth College, Hanover, N. H., for territory covered by the Associations of New England and the Atlantic States; Dwight N. Robinson, Ohio Wesleyan University, Delaware, Ohio, for the Middle States east of the Mississippi River; G. A. Harrer, the University of North Carolina, Chapel Hill, N. C., for the Southeastern States; Alfred P. Dorjahn, Northwestern University, Evanston, Ill., and Franklin H. Potter, the University of Iowa, Iowa City, Ia., for the territory of the Association west of the Mississippi. News from the Pacific Coast may be sent to Fred L. Farley, College of the Pacific, Stockton, Calif.]

This department will present everything that is properly news of general appeal, but considerations of space compel the editors to ask that items be made as brief as possible. Whenever feasible, it is preferable to print programs of meetings which would draw an attendance from a large area as live news in advance of the date rather than as dead news after the event. In this connection it should be remembered that the December issue, e.g., appears on November fifteenth and that items must be in hand five or six weeks in advance of this date.]

The Committee on the Present Status of Classical Education

The committee has now completed approximately two and a half years of work. The first half of this period was spent largely in making a survey of the states in our territory so as to obtain an understanding of existing conditions in the educational world in so far as they have affected Latin teaching and study. A report was presented to the association at its Cleveland meeting.

Last year was devoted to a campaign to organize classical forces with two general aims in view. The first of these was to awaken Latin teachers to the need of participating actively in programs of curriculum revision and of studying means of adapting Latin teaching to such present educational theories and practices as can be accepted as sound. The second was to develop and put into execution plans for defending the classics and for arousing the public to an appreciation of their continued value in education.

In line with these objectives, state committees have been organized in every state except Mississippi. A questionnaire, prepared by Professor White, has been circulated in seven of our states. This has elicited important information which is serving as a basis for state campaigns of public enlightenment. An Inter-Association Policies Committee has been formed consisting of John F. Gummere (Chairman), Norman E. Henry, James Stinchcomb, Margaret Englar, Francis L. Jones, Annabel Horn, and Dorrance S. White. During

the coming year this committee will study available secondary curricula in Latin, will evaluate these, and will publish suggestions as a guide to future curriculum revisions. The American Classical League issued in the spring a useful pamphlet entitled *The Value of the Classics Today*. It is available for general distribution at a low cost. A panel discussion in New Orleans last February associated our committee with the National Federation of Modern Language Teachers and the American Classical League in a special program of the Department of Superintendence of the National Education Association. At the instigation of our committee and at the immediate request of the American Philological Association and the Linguistic Society of America, the American Council of Learned Societies has undertaken a survey of the place of the humanities in education.

The committee intends to continue its work during the coming year along the lines already initiated. It plans to extend its questionnaire campaign into a number of additional states. It hopes, through its state committees, to do more effective work in taking cognizance of local situations and promoting local activities for the benefit of our cause. Requests are coming in for suggestions and guidance where states and communities are entering upon curriculum programs involving a reorganization of Latin instruction. In answer to such requests we shall continue to supply as much material as is available. Dr. Gummere's committee will be actively at work. Efforts are being made to secure financial help from one of the educational foundations. If this is obtained or funds are made available from other sources, it is planned to intensify the work of curriculum research, to initiate state programs of curriculum study, to guide in the development of objectives and revised procedures, to promote the training of Latin teachers already in service through a series of seminars or institutes. Much material has accumulated suitable for publicity and wide distribution as a means of defense. This will be made available for local use where desired as far as funds will permit.

Without funds, however, the committee is helpless. We may get outside help for research projects or the promotion of good teaching, but we must depend upon ourselves to finance any program of offense and defense. Many requests are coming in for printed material in large amounts for public distribution, and this cannot be supplied without money. Only from a general fund can we provide for printing and for assistance to state committees in distribution. Small local groups cannot be expected to raise large sums, but we can, if we are all pulling together for the general good. This is not the first time we have asked our members for help. An official appeal, approved by the association, went out last May to every member, and we had hoped for a response approximating at least a minimum of \$1.00 per member, but only \$249.50 was received. Of this amount \$139.23 was used to defray the expense of the questionnaire campaign of the winter and spring.

If you approve of the work of your committee and recognize its value, we

beg of you to show that approval by sending your contribution without delay to the chairman. The need is real, as is proved by the appeals to the committee. The success of our efforts depends directly upon your support.

A. PELZER WAGENER, CHAIRMAN

THE COLLEGE OF WILLIAM AND MARY
WILLIAMSBURG, VIRGINIA

Seventeenth Annual Meeting of the American Classical League

Following a long-established policy, the American Classical League held its annual meeting in connection with the summer meeting of the National Education Association. An unusually attractive program had been prepared by Dr. Anna P. MacVay, First Vice President of the League and Chairman of the Committee on Co-operation with the N.E.A. The local arrangements for the meeting were carried out by an efficient committee under the chairmanship of Miss Dorothy M. Roehm, of the Thomas M. Cooley High School.

The first session was held on Monday afternoon, June 28, in co-operation with the Department of Secondary Education. The general topic was "Extra-Curricular Activities in Ancient Languages" and the leaders of the discussion were Miss Helen L. Dean, Lewis and Clark High School, Spokane; Mrs. Pauline E. Burton, Libbey High School, Toledo; and Miss Dorothy Park Latta, New York.

The program of papers presented at the second session on Tuesday afternoon, June 29, was as follows: "Message from the Honorary President," Andrew F. West, Dean Emeritus, Princeton University; "As Others See Us," Wilbert L. Carr, Teachers College, Columbia University;¹ "Exploratory Languages Courses," Helen Leech, South Orange High School, New Jersey; "How Can Latin Teaching Develop Desirable Personalities," Fred S. Dunham, University of Michigan; "The Classics in an Adult Education Program," Helen Wieand Cole, Conference Leader and Lecturer, Rollins College; "Latin and an Integrated Curriculum," Lillian Gay Berry, Indiana University; "Old Latin in New Bottles," Charles E. Little, George Peabody College for Teachers.

At the third session on Wednesday afternoon, June 30, the following papers were presented: "American Classical League in Action," Dorothy Park Latta, Director, A.C.L. Service Bureau; "The Two Thousandth Anniversary of Augustus," Norman W. Dewitt, Victoria College, Toronto University; "The Problem of Enrollment in Latin," Orville C. Pratt, President, N.E.A., Superintendent of Schools, Spokane; "Streamlined Latin," B. L. Ullman, University of Chicago; "The Mind of William H. McGuffey," W. J. Cameron, Ford Motor Company, Dearborn.

An especially attractive feature of the program on Tuesday and Wednesday

¹ To be published in the CLASSICAL JOURNAL.

afternoon was the superb singing of the a cappella choir of Northwestern High School, Detroit, under the leadership of Miss Alice M. Lowden. A special feature of the subscription dinner on Tuesday evening was the finished performance of the verse-speaking choir of the Thomas M. Cooley High School under the direction of Miss Marion L. Miller.

At the business session of the Council held Wednesday forenoon, the following officers were elected: President, B. L. Ullman, University of Chicago; Vice Presidents, Anna P. MacVay, Wadleigh High School, New York; Charles C. Mierow, Carleton College, Northfield, Minnesota; Charles E. Little, George Peabody College for Teachers, Nashville; Richard M. Gummere, Harvard University; Secretary-Treasurer, Rollin H. Tanner, New York University, Washington Square East, New York; Editor of *The Classical Outlook*, Lillian B. Lawler, Hunter College, New York; Members of the Executive Committee (to serve for two years), George D. Hadzsits, University of Pennsylvania, and Wilbert L. Carr, Teachers College, Columbia University; Elective Member of the Council (to serve for six years), Russell M. Geer, Tulane University; Elective Member of the Finance Committee, Edna White, William L. Dickinson High School, Jersey City, N. J.

Massachusetts—Boston

The Classical Club of Greater Boston had a most successful year during 1936-37. At the fall dinner the speaker was Mr. Cecil Bowra, Tutor at Wadham College, Oxford, Visiting Lecturer at Harvard. His topic was "Homer the Man."

During the year the reading group, under Professor Cameron, of Boston University, spent several evenings on Caesar as revealed in Suetonius' *Life of Julius*, the *Bellum Gallicum*, the *Bellum Civile*, and the letters and orations of Cicero. In Greek the group read the *Iliad* and *Odyssey* with Professor Barbara MacCarthy, of Wellesley College, and spent one evening with Professor J. H. Finley on the "Works of Homer and the Homeric Hymns."

In February the Club joined the Eastern Massachusetts Section of the Classical Association of New England in its annual meeting at Cambridge. At the spring luncheon and annual meeting on May 1, Dr. J. Edgar Park, President of Wheaton College, addressed the Club on "The Enjoyment of Dictionaries." The following officers for 1937-38 were elected: president, Miss Mary R. Stark, Girls' Latin School, Boston; vice president, Professor William C. Greene, Harvard University; secretary, Clarence W. Gleason, Roxbury Latin School; treasurer, Dr. George A. Land, Newton High School; censor, Miss Mary H. Buckingham, Boston; members of the executive committee, Dr. Elizabeth C. Evans, Wheaton College; George E. Lane, Thayer Academy, South Braintree.

Michigan—Detroit

Approximately three thousand persons attended the performance of Euripides' tragedy, *Alcestis*, the tenth annual June play to be enacted by the Dramatic Club of Marygrove College, June 1 and 2, in connection with the commencement exercises of the college. The play was given in the south court of the campus and the setting, representing the palace of Pheres, was impressive with its Greek motifs and color scheme done in red and blue. As musical accompaniment for the play the "Overture from Alcestis" was played by the Dearborn Inn Trio. The performance was directed by Dr. Rose Walsh, of the department of expression. This is not the first Greek play to be performed at the college, as three years ago there was a successful performance of the "Antigone."

Ohio—Wooster

On May 24, the Classical Club of The College of Wooster, in collaboration with Alpha Upsilon Chapter of Eta Sigma Phi, presented its fifth annual play, the *Mostellaria* of Plautus. The performance was given in English on Kauke quadrangle, under flood lighting, and was well received by a large audience from the college and town. The play by the club has become a well-established tradition at Wooster, following performances in previous years of the *Agamemnon*, *Alcestis*, *Iphigenia in Tauris*, and *Menaechmi*.

Oregon—Frederic Stanley Dunn

Although a good part of a year has passed since the death of Professor Dunn, of the University of Oregon, it seems proper that some record of his work be made in this JOURNAL, of which he was for several years an Associate Editor and to which from time to time he made interesting contributions.

Frederic S. Dunn was born at Eugene, Oregon, August 5, 1872. He came of pioneer stock, his father being a prominent merchant of Eugene. After attending the schools of his native town he received the A.B. degree at the University of Oregon in 1892. He then spent several years in the East and attended Harvard University, receiving the A.B. degree in 1894. After some teaching experience he returned to Harvard and received the A.M. degree in 1902. His first work in teaching was at Willamette University, 1895-98. In the latter year he became Professor of Latin in the University of Oregon and retained that position for the rest of his life. He died January 7, 1937.

Professor Dunn was one of the best-known teachers on the Pacific Coast, as he was a member of all the important classical associations and seldom failed to attend the annual meetings. During the war he was able to gratify a long ambition of visiting Europe and was for a while attached to the mili-

tary staff of the Italian army in Italy. His contributions to periodicals were numerous and varied, covering more than seventy titles. Nor was his scholarly activity confined to the classical field alone. He was a member of several fraternal organizations, his most extensive affiliation being with the Masonic Order. In the history of this society he did considerable research and with characteristic thoroughness exposed some of its extravagant claims to antiquity, at the same time expounding its most significant rites and ceremonies. His last great service to the cause of the classics consisted in his arrangement of the program of the American Classical League, which held its annual meeting in Portland, July 1, 1936. Though under the burden of ill health at the time, he carried out his task with energy and success. In spite of the general falling off in classical studies he never lost faith in the superiority of his chosen field of work. With his passing the classical forces have lost a valiant champion.

Tennessee Latin Conference

Under the leadership of Dr. C. E. Little, head of the Department of Classical Languages in George Peabody College for Teachers, Latin instructors from several states met in conference on the Peabody campus, June 25 and 26. The purpose of the meeting was to study the status of Latin in the state of Tennessee and to make suggestions as to the means of socializing Latin in a definite way in order that it may be an integral part of the new curriculum which is being formed in the state. A committee was appointed to make a Latin syllabus and Dr. Little was authorized to request that the State Board of Education raise the requirements for certification to teach Latin in the schools of Tennessee.

All who were present not only enjoyed the well-known Nashville hospitality but also considered the conference very helpful and worth while.